The Missionary Herald

VOLUME CIII DECEMBER 1907 NUMBER 12

The Report of the Deputation to China

THE general report of the Deputation of the Prudential Committee to China is just appearing from the press in an attractive pamphlet, with clear type, broad margins, fresh illustrations, and a cover bright with the colors and emblems of China. But the material of the report and not its typographical form marks its chief value. It is a document that deserves wide reading, and will win it wherever it is seen. Mission study classes that are at work upon China this year will find it a capital supplement to the longer books upon the subject, and busy men and women can gain from it a quick glimpse at the situation in China today and the state of the missionary enterprise there. It is issued at the price of ten cents, and orders sent to the Publishing Department will be promptly filled; add two-cent stamp for postage.

The January Herald

NEXT month the *Missionary Herald* will begin a new volume, the 104th. It can confidently promise the best year's issue yet. Never before such opportunities for missionary work; fields never so well marked, well understood, or well worked, at least in proportion to the force available; results wonderful to record and far beyond what might fairly be expected; a quickening interest in foreign missions in the home churches and in the world at large; these are factors in the situation which give an editor courage and enthusiasm. It should be easy to make an interesting missionary magazine in these times. We propose next month to mark the beginning of the new year by the publication of a series of outlooks by representative missionaries; bird's-eye views of our fields that show the situation and the prospect at the opening of the new year. The January number will be of special value.

This Month's Issue

THE magazine this month is enlarged to contain the Minutes of the recent Annual Meeting. They afford some good reading, and will give to one who could not be at Cleveland a compact and clear idea of what was done there. We call special attention to the resolutions presented by President Capen and adopted by the meeting. They contain both a program and a rallying cry for the work that is ahead, in which we hope to enlist a host of new supporters.

Dr. Griffith John's Outlook

ON the afternoon of November 6 secretaries and other representatives of nine foreign missionary societies visited Rev. Griffith John, who for the last year has been with his sons in Yonkers, N. Y., and presented to him a beautifully engrossed address expressing their appreciation of the character and service of this distinguished missionary to China. Besides the formal address, words of greeting and appreciation were spoken by Dr. Mabie, of the Baptist Missionary Union, Mr. Speer, of the Presbyterian Board, and Mr. Mott, of the National Young Men's Christian Association and Student Volunteers. In reply Dr. John spoke for nearly an hour, with remarkable vigor and alertness for a man seventy-six years of age who is recovering from a serious sickness. He declared himself an optimist in regard to the evangelization of

China, and added: "I would like, if it were only the good pleasure of my Father, to live fifty years longer, that I might see the wonderful transformation that I am sure will take place in China during the next half-century."

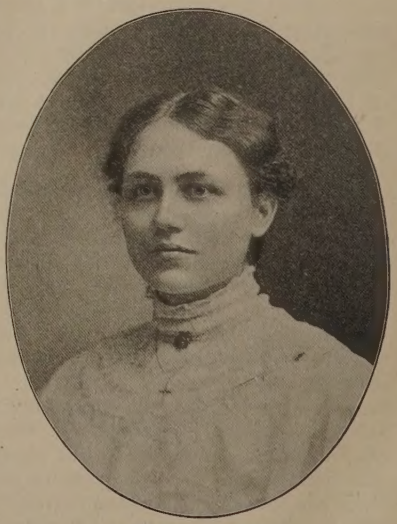
MISS EDNA LOWREY

THE missionary force in our South China Mission is to be materially increased by the sending of two sisters, Miss Edna Lowrey and Miss Vida Lowrey, for work in the school at Canton. Both were born at College Springs, Io. Their parents were of Scotch-Irish descent, and the sisters grew up on their father's farm. They showed their energy early in the securing of an education, and paid their way through college chiefly by teaching. Both of them graduated with the degree of A.B. from Amity College, Miss Edna in 1904 and Miss Vida in 1906. Their Christian training has been marked. Miss Vida united with the church before she was seven years of age. Their thoughts were early turned toward mission work, though they were quite uncertain of their ability to enter personally upon it. They seem to have shared the conviction which one of them expresses, that "the things which pertain to the kingdom are the only things worth while." The testimonials received concerning these sisters are of the highest order, indicating that as students and as teachers they have had signal success. For a long time our mission school at Canton, under the care of Mr. and Mrs. Nelson, which is acknowledged to be inferior to none in that great city, has greatly needed help, and these teachers will give it the force required to make it a more effective agency in this most essential part of missionary work in China. The Misses Lowrey are to be supported by the Woman's Board of Missions of the Interior.

Strengthening Canton

A QUAINT record has come to light showing that about 1820 a gentleman of South Braintree, Mass., was called upon by a young lady for a subscription to aid in sending the gospel to the Sandwich Islands. As he tells the story himself, he at first refused to contribute anything, reckoning that money given for such an object was thrown

A Cautious Investment



MISS VIDA LOWREY

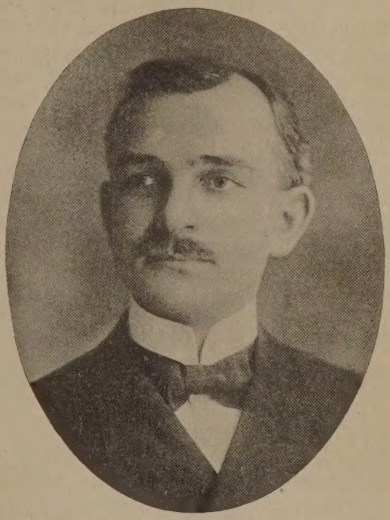
away. However, she talked to him, and he finally gave her a dollar; had given a dollar a year ever since. The summer before, that is 1851, he had received an order from a firm in the Sandwich Islands for twenty large ox carts at ninety dollars each. These were made and shipped, and he had received from a merchant in Boston $1,800 in cash for them.

For to go into Macedonia

THE European Turkey Mission is to receive a new missionary family, Rev. Phineas B. Kennedy and wife having sailed for Salonica from New York on October 24. Mr. Kennedy was born at Kennedyville, N. J.; was graduated from Princeton University in 1891 and Princeton Theological Seminary in 1894. He became a Student Volunteer while in college, but after ordination he served as pastor in Forest City and Easton, Pa., and later on as pastor of the Southwestern Presbyterian Church in Philadelphia, which

MRS. VIOLET R. KENNEDY

office he resigned that he might accept appointment as a foreign missionary. In June, 1898, he married Miss Violet R. Bond, daughter of Rev. and Mrs. Lewis Bond, former missionaries of the European Turkey Mission. Miss Bond was born at Monastir. The two have long desired to engage in foreign



REV. PHINEAS B. KENNEDY

missionary service, and their desire is now to be gratified. Mrs. Kennedy has the language which they will use. They will go first to Salonica and afterwards will probably be located at Monastir.

Wanted! An Automobile

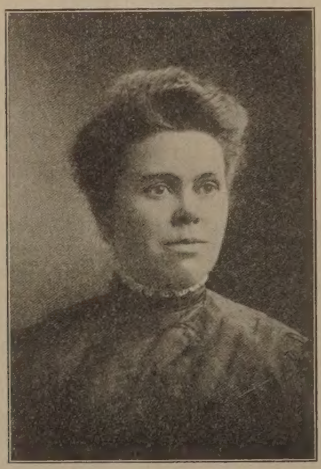
A LETTER from Mr. Yarrow, of Van, contains a paragraph in which, after speaking appreciatively of the secondhand communion set which was received in response to a request of Dr. Raynolds published in the *Herald*, he goes on playfully: "I am encouraged in making a request for a somewhat different article. Please ask some one to give me an automobile. Never mind about it being secondhand; I would as soon have it new. I would sell the automobile for $2,500, and put up a wonderfully large and comfortable school building in the place of our present uncomfortable barn. When you get the automobile do not send it here, but sell it and send the money."

Day of Prayer for India

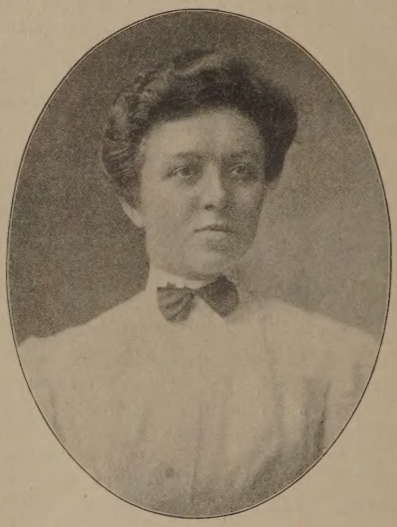
SUNDAY, December 1, will be observed all over India as a day of special prayer for the coming of the kingdom of Christ in that land. The call for the keeping of this day is signed by eminent missionaries of various churches, and is being circulated in several vernacular languages, as well as in English. The situation in India today may well move all lovers of the land as well as lovers of Christ's kingdom to pray earnestly that wisdom and grace and loyalty may combine to turn the present unrest to a real betterment of the empire.

Miss Inez L. Abbott

WE should have reported earlier the departure of Miss Inez Louise Abbott as a missionary to European Turkey. She sailed from Montreal in August last, and is to be associated with Miss Maltbie in the girls' school at Samokov, Bulgaria. Miss Abbott was born in Fairfield, Mich., and studied in the high school at Lansing. She was graduated from the University of Michigan in 1895, receiving also the degree of M.A. from the same institution in 1898. She subsequently studied for a while in Rome, Italy. Miss Abbott has taught in the high schools of Hinsdale and Oak Park, Ill., where she won the highest encomiums from all who knew her work. She will furnish a much needed re-enforcement to our mission in Bulgaria.



MISS INEZ L. ABBOTT



MISS RUTH P. WARD

It Runs in the Blood

ANOTHER recruit is Miss Ruth P. Ward, daughter of Mr. Langdon S. Ward, former Treasurer of the American Board. Her mother is a daughter of Rev. Edwin E. Bliss, for many years a missionary in Turkey. Two other children of Mr. and Mrs. Ward are in missionary service in Turkey, Miss Mary I. Ward, of Marsovan, and Dr. Edwin St. J. Ward, of Diarbekir. Miss Ward was graduated from Mt. Holyoke College in 1903, becoming a Student Volunteer during her college course. After graduation she spent two years as assistant superintendent of a home for girls in New York City, and the next year she became a student in the Teachers' College of the same city. It seemed natural, if she entered upon foreign missionary service, that she should go to Turkey, but the very pressing call for aid at Foochow, in

a department for which she is specially fitted, led her to accept an invitation to join that mission. She sails from San Francisco with Miss Garretson on November 29.

The Laymen's Missionary Movement

A NOTEWORTHY tour of representatives of the Laymen's Missionary Movement has been made in the Middle West, with some surprising developments, of which the record at Topeka is a shining example. One hundred prominent business men gathered by invitation for dinner, and, after addresses by Sec. J. Campbell White and Mr. William T. Ellis, of the Philadelphia *Press*, tackled the definite subject of Topeka's relation to foreign missions. It was found that the churches have been contributing between $7,000 and $8,000 a year for foreign missions. A representative committee was appointed, which proposed that this sum be increased threefold, or to $25,000, within the coming year. A hundred men heartily ratified the proposition, and have entered upon the campaign to raise the amount, if possible, within sixty days.

And in Europe, Too

FROM Leipsic comes the report of a public missionary evening arranged by the Christian Society of Young Men of that city. Herr Professor Meinhof, of Berlin, reviewed the history of the Laymen's Missionary Movement in America, emphasizing the business men's commission making a tour of the field. He noted also President Capen's remark that the fact that Americans were giving only about five cents a day to foreign missions was pitiable, adding, "What would he say of the Germans, who do not give to missions, on an average, five cents a year?"

A Reduction in Postage

THE International Postal Union has issued a new rate for foreign correspondence, which allows the sending of first-class matter at five cents for the first ounce (instead of half-ounce), with a charge of only three cents for each extra ounce. In these days of rising prices it is pleasant to find that postage is coming down. This is a good time to write to some missionary friend that cheery letter which has been long in mind.

Another Pioneer Called Home

ANOTHER notable figure in the group of early missionaries to the Sandwich Islands has gone to her reward. Mrs. Mary Elizabeth Parker, commonly called "Mother Parker," died in Honolulu, September 29, in the one hundred and second year of her age. She was one of the sixth company of missionaries sent out to the islands by the American Board, which sailed from New London, Conn., November 21, 1832, on a voyage that took 161 days. The Parkers' first field of service was on the Marquesas Islands; when this mission was given up they returned to Honolulu, where Mr. Parker found his work in the training of native theological students. The later years of Mrs. Parker's life were spent in tranquillity with her children in Honolulu, where her one hundredth birthday was marked with a delightful celebration.

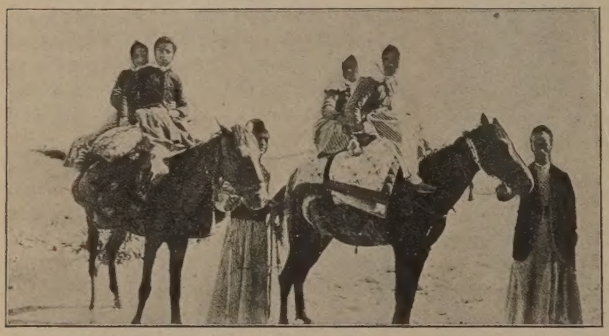
A Thanksgiving Day Thought

The Sunday School Times in its issue of November 16 prints some messages from several distinguished men on the subject, "What I Am Thankful For." Among these messages is one from Dr. William M. Sloane, LL.D., professor of history in Columbia University. He has just returned from a long journey through the Balkan States and Southeastern Europe, and is impressed with the newly awakened aspirations of the population in those districts. He says: "For the Christian schools supported by American funds, the training under American institutions of returned emigrants, the stream of wealth remitted to their relatives by emigrants who remain, the strength and wisdom of American diplomacy — for all these influences and for their resultant uplifting force I feel a special and peculiar gratitude in this year of grace, 1907."

CHRISTMAS DAY IN TURKEY

By DANIEL M. B. THOM, M.D., Mardin, Eastern Turkey Mission

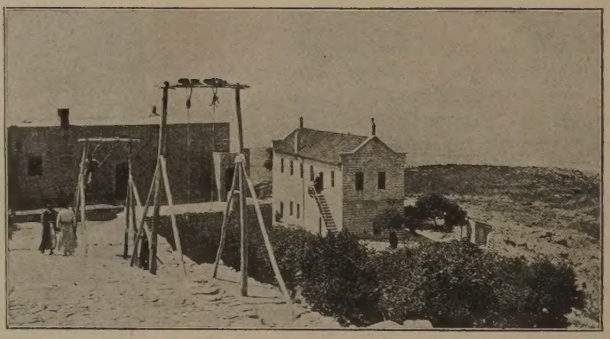
"THE Feast of the Birth," as it is called in Arabic, comes to us in the East twice in a year. European time is followed by the Catholics and Protestants, while the old communities, the Syrians, Armenians, Nestorians, etc., keep "old style," thirteen days later.



STARTING HOME FROM SCHOOL
A two days' journey from Mardin

First comes a two weeks' fast; then a three days' feast. During the feast there is house to house visiting, where cigarettes are first passed, then candies of various kinds, and afterward, if the family is well to do, jellies and preserved fruits of some sort served on a beautiful tray of silver, flanked on each side by tumblers or spoon holders. In one there is a number of teaspoons; the other is half filled with water. When passed to a guest he is expected to take a teaspoon, dip up what he can conveniently, put it into his mouth, and then place the used spoon in the tumbler in which is the water. This custom indicates that they have some notion of the microbe theory.

After the fruit has been served to all the guests, a plate of *rahatelhalcoom* is passed around, and each person is urged to take a piece. This is followed by black coffee without sugar, poured into tiny cups which are to be set on a silver cup holder to prevent the hot cup from burning the fingers. As one drinks the coffee he is expected to draw it in between his lips, making all the noise he can to show his appreciation of the cup.



HOSPITAL, BOYS' SCHOOL AND PLAYGROUND, MARDIN

By the time one party of callers has been served another will have arrived; the first ones then pass out, leaving room for the newcomers, whereupon the whole procedure is repeated, and so it goes from morning until night. Many houses receive from three to four hundred callers on Christmas Day.

As each caller comes in he salutes the host with, "May your feast be blessed."

There is no extravagant waste of money in making gifts to all one's relations and friends, and to some who are not friends, as often occurs in the Occident. But the people dress up in their very best, look as well as they can, and have the nicest time possible. The main idea of the adults is to see how much tobacco they can burn and how much coffee they can drink; and if they are given to taking anything stronger than coffee they will indulge in that rather freely.

Of course church is attended by all, both men and women, on Christmas morning, when an elaborate service is performed, what is called a "heavy mass."

LIGHTS AND SHADOWS IN THE EUROPEAN MISSIONS

By Associate Secretary HARRY WADE HICKS

IN Prague, the center of the Austrian Mission, dwells a real statesman, who practices daily and hourly the principle of training the Christian leaders of the Bohemian nation to direct their own work. Dr. Clark is an embodiment of this doctrine. With Mr. Porter he is about as nearly a Congregational presiding elder as can be. What in some stations is for various reasons carried by a missionary, he refuses to carry for the sake of the churches. The pastors, colporters, and Bible-women appreciate the importance of this principle, and in full co-operation the entire force, both foreign and Bohemian, are making advances otherwise impossible. The country is being well covered with outposts; chapels and churches are being erected, largely by direct gift of the people; institutional methods are employed wisely in the larger centers; the Young Men's Christian Association is encouraged as a missionary agency; and the far-flung battle line has been pushed successfully into the borders of Russia. The churches at home cannot too strongly advocate the universal application of this principle of throwing the heavy burdens on the leaders of the people. Nor should the churches fail to recognize with gratitude the fact that this principle is ably illustrated in the land of John Huss. The Austrian Mission has specific and trying needs, and they should be satisfied by financial help. Nevertheless the coloring of this picture is bright.

The station at Strumnitza, on the way to Salonica, recalled vividly the experiences of Miss Stone, who, after being released by the brigands, came out from mountain fastnesses to the railroad at this point. The khan was photographed from the train. The military guards at bridges and stations, the frequent presence of finely dressed and able-bodied army officers on the train, and other evidences of civil authority impress the traveler in the region of Salonica. Here the tone of the picture is mixed. Lights and shadows go together. The most hopeful demonstration of progress, aside from the courage and perseverance of the two missionary families, is connected with the Thessalonica Agricultural and Industrial Institute, founded but five years ago. This industrial farm is under an independent board of trustees, but it is strictly a missionary agency, headed by Dr. House, one of the most experienced missionaries of the Board. A farm of fifty or more acres has been purchased, located a mile from the Gulf of Salonica, five miles from the Mission House in Salonica, and fronting toward Mt. Olympus. The land has been brought under cultivation; two large mulberry

orchards have begun to yield an income. Thousands of grapevines have been planted, and scientific farming, including dry farming, is being developed. A fine modern cement building, shown in the accompanying picture, has been erected, and twenty or more boys are now profiting by the training.

This institution is the only one for education under missionary auspices in this whole region. It furnishes a good, general religious and Biblical training, similar to that given in the boys' high schools of our missions. It teaches the dignity of labor, an important lesson to be learned by the boys and young men of any country. It is furnishing knowledge which will make the boys independent when they begin life for themselves. Through it Christian communities will be started in villages scattered far and wide or existing ones will be strengthened. It is thus intimately related to the general missionary activities under the direction of Mr. Haskell, including the touring and the work of the colporters.

The shadow side of this scene of labor is the overworked condition of the resident missionary, the unrest in the country sections caused by the revolutionary agitation, the crying and unsatisfied need of the forty outstations for the full time of a touring missionary, and the need of an increased appropriation for the support of the outstation work. Here is a situation meriting the labors of a splendidly equipped new missionary to take his place alongside of Mr. Haskell, in view of Dr. House's anticipated withdrawal for the Institute work. Salonica is a city needing a well-directed work similar to that of a city Young Men's Christian Association. There are 80,000 Jews, 30,000 Turks, 10,000 Bulgarians, 30,000 Greeks, and at least 10,000 more Albanians, Roumanians, Italians, and other nationalities. It is a difficult field because of international enmities. But thousands of people from the villages are pouring annually into the city to escape from the politically disordered conditions of the country. Soon there will be a

KHAN AT STRUMNITZA

Adjoining station where Miss Ellen M. Stone came out to the railroad after release by the brigands

THESSALONICA AGRICULTURAL AND INDUSTRIAL INSTITUTE
The main building

population of a quarter of a million. I have seen no field of service more needy, difficult, and promising.

Both at Salonica and Samokov the present condition of our work illustrates the wastefulness of our administration. It is a sad waste of life to lay the burdens of two men on one, wrecking health and home. It is waste to open outstations and gather Christian communities only to abandon them without a native leader. It is unbusinesslike to keep a fully equipped, ordained man doing clerical work and elementary teaching when he is both fitted for touring work and desperately needed for it, while a teacher native to the country could do the work of instruction better and more cheaply. It is waste to allow buildings to go without repair. And it is wasteful of opportunity to allow the grand old men and women to drop by the wayside without first placing young men and women by their side to receive from them their counsel and mantles. All of this is well illustrated in the European Turkey Mission, notably at Samokov, Sofia, and Philippopolis. And the shadow is a deep one. The wonder is that the courage of the workers keeps strong, and the output of the work so great. What this mission needs is personal study by the church at home, and careful inspection on the ground by Congregational laymen from America. Our mission is needed by the people. It is giving education and moral character to the nation. As a religious leavening influence the mission has worked mightily. The publishing department is fundamental in the whole enterprise, while the Girls' School and the Collegiate and Training Institute at Samokov are destined, if properly financed, to provide an army of Christian teachers, ministers, professional and business men, and homemakers, to assist in the rapid material, moral, and religious elevation of the Bulgarian nation. The mission stations can all be visited easily by men and women from America. Nothing could strengthen this work more just now than to have such visits, which all the missionaries will welcome most gladly.

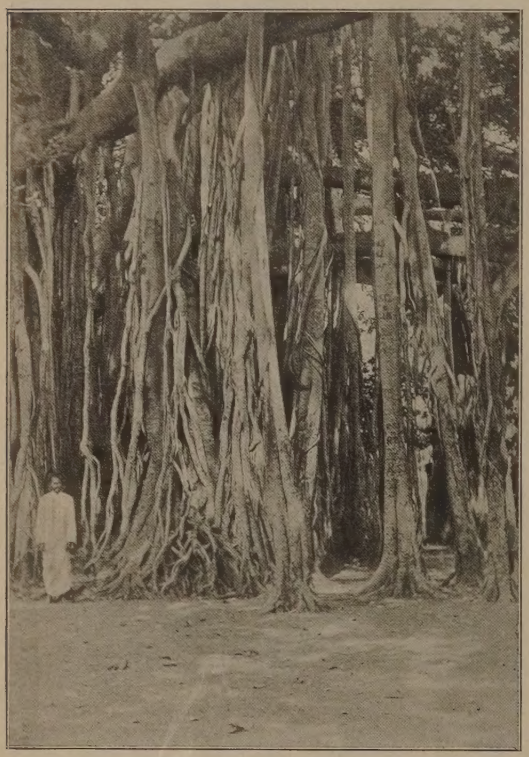
CHRISTMAS IN THE MADURA MISSION

By Rev. J. J. BANNINGA, of Melur

IT may seem impossible to "keep Christmas" without snow and ice, without fireplaces for Santa Claus to come through, without evergreen trees to load with presents, or without a hundred other things; yet Christmas "keeps" in tropical India as well as in snow-bound Michigan.

The festivities begin long before Christmas Day, for in the boarding

schools the holiday vacations come about the middle of December. Yet all the children want their Christmas exercises before they go to their villages, and thus we celebrate sometimes long in advance. Among these exercises there is sure to be a dialogue between Herod and one of the scribes, or between two Pharisees or similar persons, who, after disputing concerning the marvelous news of the birth of Christ, resolve to learn more about it, and usually end by accepting Christ as their king. The native dress and tropical surroundings often make one rub his eyes to assure himself that he is not in Palestine 1900 years ago.



A NOVEL CHRISTMAS TREE

The Melur banyan tree, under which afternoon tea is served on Christmas Days

Of course the children expect their "treat." How could Christmas be Christmas if we did not have the joy of making gifts to show our appreciation of God's great gift to us? And so the toys and dolls and books that have already done good service in America are taken out of boxes packed with loving care, and again make glad the hearts of boys and girls; and those who now receive them are not surfeited with playthings, as are some children in America. Fruit and sweetmeats also add to their joy, and it gives one a great sense of satisfaction to see a chubby little barebacked boy, with a piece of candy in his cheek, a toy in one hand, and a plantain in the other, run home to show his treasures to his mother, who perhaps could not be present.

And even the "grown-ups" enter into the service of song and recitation; and if they, too, get a picture card or a little book their faces beam with joy as they bow and say, "Salaam, Iyah," or "Salaam, Ammal." If joy is the sign of the Christmas season, certainly Madura celebrates Christmas.

The missionaries, too, have their little pleasures, and try in many ways to recall the home enjoyments. There is the Christmas tree (not an evergreen) for the children, with its lights and decorations, and then the Christmas dinner, with its feast of good things; and afterward sometimes an outdoor picnic or tea, though seemingly out of place, lends an air of joy that we all appreciate. We can never forget such pleasant times with others in their homes or their presence in our home, for the Christmas guest, as well as the Christmas gift, reminds us of God's

Gift, who came to be earth's guest long years ago.

As one wakens on Christmas morning to hear the carols sung by the children, and later to see them in their bright reds and greens and yellows as they gather on the bungalow veranda for their quaint dialogues and their original songs, written in honor of the day and sung with force and volume, if not with sweetness and precision, while all about is the glow of a tropical day, there comes the feeling either that Christmas has been made more real because it has come back to its original setting, or else that the essential thing is not the outward show, but the inward joy and spirit of it all.

So Christmas tarries also in India, as it travels westward with the sun, and the voices of her people mingle with those of Japan and China, of Europe and America, as the world lifts to God its song of rejoicing for the love manifested in the Babe of Bethlehem.

CANTON'S CELEBRATION

By Rev. CHARLES A. NELSON, of Canton, South China

THURSDAY, September 5, witnessed the largest gathering of the Protestant church ever known in Canton, perhaps in all China. It was the opening of a three days' convocation to celebrate the one hundredth anniversary of Dr. Morrison's arrival in China. All the arrangements, together with the programs, were made and carried out by the Chinese committee on the "Morrison Memorial," which is to take the form of a Young Men's Christian Association building for Canton.

As there was no church in the city large enough to accommodate the people, a huge bamboo mat shed was erected on the river front below the Canton Medical Hospital. There were seats for 3,000, but these did not suffice for those who sought entrance. At least 500 stood at the back and sides, while as many more clamored for admittance at the gates. The very sight of this throng was impressive, this well-dressed mass of eager, expectant people, both Christians and non-Christians. The officials, gentry, students, and merchants, as well as the laboring class, were represented.

On a raised platform in the tabernacle were seated Consul General Leo Bergholz, chairman, and the speakers for the day; on the same elevation were two organs, with Chinese organists to accompany the songs and hymns. In front of the platform were twenty-five seats occupied by members of a band from a military school in the city, which rendered three selections each day exceedingly well and gave its services on all three days.

Back of the speakers and above the platform was a large photograph of Dr. Morrison, who seemed to look down upon the audience with delight. Since his day what progress had been made! Then countless more persons than were assembled in that hall would gladly have taken his life; then officials decreed that his Bible should be burned; now a beautiful copy of the Bible lay upon the table and was referred to time and again by the speakers. The people are at last beginning to appreciate his mission to China.

The speakers of the day reviewed the life and work of Morrison, surveyed the outlook for the new century, and gave practical counsel to the Chinese church. In addition to selections by the band, songs were sung by Chinese men and maidens in both Chinese and English. A dialogue, by two little boys, was composed of questions and answers about Morrison, ending with a song dedicated to him. This performance captivated the audience.

It was feared by some that so large an audience would be noisy and unruly, but the best of order prevailed throughout; the ushers succeeded in keeping the people in their seats for four hours. In the evening about two thousand men gathered, when six speakers discoursed on the evils of the opium habit. Thus ended the first day.

Friday, September 6, was even a greater day, for in addition to the 3,000 in seats another 1,000 were standing. The order of the program was much the same as the day before, but the subjects differed and there were other speakers. In the evening the industrial problem was discussed in its various phases. On Saturday the tabernacle was again crowded to its utmost capacity, but good order prevailed. Each day fully as many women as men came, and all were well dressed, showing that there is no deep poverty among the Christians here; in fact, the converts and adherents do not belong to the really poor. It can truthfully be affirmed that here in Canton there are no "rice Christians."

With the third day the centenary came to a close, but not the services. It has been the custom in Canton for many years to hold quarterly meetings for the native converts, when one foreign missionary and one native preacher address the audience. These meetings are held the second Sunday of each Chinese quarter, but this time the date was pushed forward one week in order to join it to the centenary meetings. It was the first Sunday as well as the first day of the second hundred years. The tabernacle was comfortably filled, and the speakers were the Rev. Mr. Cheung, Baptist, and the writer. It was the opportunity of a lifetime to address 3,000 people in China, most

BAMBOO TABERNACLE, CANTON

On the river front; seats 3,000

INTERIOR VIEW OF TABERNACLE

The Morrison Centenary; all the people standing

of whom were Christians, or at least friendly to Christianity.

Meetings like these will have great influence in China. And the reflex influence on the churches at home cannot be slight, for they will realize as never before that their prayers have been answered and that their money has been well spent in maintaining foreign missions.

THEY REST FROM THEIR LABORS

AT the recent Annual Meeting of the American Board in Cleveland, it was reported that there were 566 missionaries on the rolls last year and only three had died. Within less than a month of that meeting we have to report the death of three others.

Rev. William E. Fay, of our West African Mission, was present at the Annual Meeting, though unable to participate in the exercises, having come to Cleveland for the purpose of entering the hospital for a serious surgical operation. The hope of relief, though strongly entertained by himself and his friends, was not realized, and he died in the hospital on October 13. Mr. Fay was born in Louisville, Ky., November 8, 1855. He was graduated from Marietta College in 1878, and from Oberlin Theological Seminary in 1881. He sailed from Boston in 1882 among the pioneers of the West Central African Mission, and he bore with quiet patience the life of a single man in an uncivilized land. When, in the early days, the mission was expelled, he improved the enforced vacation in this country by attending medical lectures, and by securing a like-minded wife who had long desired to go on a mission where others would not choose to go. On resuming this work in Africa he pursued his course with steady devotion, superintending and helping in the work of building houses, attending to the sick who throng about a mission station, and acting as secretary of the mission and sometimes as treasurer. This last office is no sinecure in a mission, especially in a land where the only currency is cotton cloth. Preaching and teaching filled up the days.

REV. WILLIAM E. FAY

On the way to Africa after his last furlough, Mr. Fay took a course of study in the London School for Tropical Diseases, and such had become his skill and experience that Dr. Wellman, the only medical man in the mission of late years, said that he should consult with him in case of need as with a regularly educated physician. Being obliged by a severe attack of illness to return to America with his family in March last, he came with the full expectation of going back alone as soon as possible to the work now painfully undermanned. It was this eager purpose that induced him to submit to the operation for appendicitis. Lingering on afterwards in great weakness and

discomfort, he has at length laid down the earthly service.

As he said good-by to his friends on entering the hospital at Cleveland, he added, "I am not afraid of the result; it will be all right any way." His last message to his wife was, "Hope and trust."

He will be sorely missed at Bailundu and in the West Central African Mission; he had endeared himself to the natives as their counselor and friend. Mrs. Stover, who had been associated with him all these years of missionary service, writes, "It was so easy to go to him for help; his heart was very tender and very large."

Mrs. Fay and five children survive him, and are now at Marietta, Ohio. They will not be forgotten by the many friends of the mission, to whom they have greatly endeared themselves.

REV. ALBERT A. JAGNOW

Rev. Albert A. Jagnow went as missionary of the American Board to Micronesia in 1903. He was born in Pomerania, Germany, in 1874. He came to this country with his parents when eight years of age, and settled at Douglaston, Long Island, N. Y., though they were connected with the Elmont Presbyterian Church. His studies were pursued in connection with the German theological school at Newark, N. J., from which he was graduated in 1903. One of his instructors described him at the time of his graduation as "a noble, spiritually minded man, a diligent student who would do good work in the ministry." It was his desire to give himself to foreign missionary work in India, but at that time the American Board was seeking a helper for work in Micronesia — some one who had command of the German language, which is required by the German Colonial government in the schools of the Caroline group. Mr. Jagnow was ready for this service and entered upon it cheerfully, sailing from San Francisco, June 12, 1903. He went out unmarried, though under marriage engagement to Miss M. E. Gliewé, who followed him the next year, so that they were married on Ponape, December 31, 1904.

Mr. Jagnow worked most devotedly for the natives, painfully aware of their weaknesses, yet loving them dearly, so that he could say when obliged to leave on account of ill health, "It cost me more pain to part with them than it did to part with my kindred when first going to Micronesia." He was constrained by ill health to come to the United States last spring. He first sought treatment at Clifton Springs and subsequently went to his home at Douglaston, where, after a lingering illness of five weeks, he died, October 16. A most pathetic incident connected with his death was the birth of a son two days after the father's death. Mr. Jagnow's pastor, Rev. A. C. Espach, writes that during his sickness everything possible was done for his comfort. While he suffered much, he was eager for the reading of the Word of God and prayer. When unconscious he frequently seemed engaged in preaching to the people at Truk, and often fervently prayed for them. It is a striking evidence of the hold he had upon the Micronesians for whom he

labored, that during his illness no less than twelve letters, which he was too ill to read, reached him from the young people for whom he cared. His remains lie in the family lot in the cemetery at Elmont.

The third death we have now to record is that of Miss Bessie Browning Noyes. A cable dispatch from Madura, received November 4, brought the sad tidings that she had passed from earth. Miss Noyes was the daughter of Rev. and Mrs. Joseph T. Noyes, of the Madura Mission. She was born in that city, July 20, 1860. On coming to this country her studies were pursued at New Haven, Conn., and at Wellesley College, after which she taught for a year in Talladega College. She received appointment by the American Board in 1890, and after a brief term of service at Dindigul she took charge of the Madura Girls' School, of which she continued the head until her death. Miss Noyes was recognized as a very able and efficient missionary worker, and dearly beloved by her associates and by the people. We must content ourselves in this brief notice with a quotation from Mrs. Henrietta S. Chandler, long associated with Miss Noyes in missionary work in Madura. Mrs. Chandler says of her: —

"Miss Noyes was a rare and beautiful character. Her sanctified common sense made her associates feel that they could safely trust her judgment and remarkable insight in difficult matters. Her kindness and sympathy drew all classes to her like a magnet. Frail in body and often suffering much, though

MISS BESSIE B. NOYES

without complaint, she accomplished an amount of work at which we often wondered. She was conscientiously careful of her health, always saving her strength for the work, and in so doing, denying herself many pleasures. Her executive ability was shown in her control over a large force of teachers of various temperaments and attainments, all of whom were loyal to her as were the schoolgirls, over whom she had strong influence. Capron Hall will sadly miss her deep spiritual personality. Her influence will long abide in the hearts of many Christian girls."

These three have died in the faith, having witnessed a good confession. May God comfort the bereaved friends, and strengthen the three stricken missions, and help us to bow trustfully before His inscrutable providence.

HOME DEPARTMENT

CONDUCTED BY SECRETARY PATTON

IN GOD WE TRUST

THE fact that the Board is conducted on the faith basis was never more clearly demonstrated than at a recent meeting of the Prudential Committee, when the subject of the appropriations for the year was under discussion. Obliged to forecast the receipts of the year and appropriate for a world-wide work a revenue *not yet received*, it clearly was a case of walking by faith, not by sight. This fact, always before our minds, is doubly impressed just now because of the disturbed condition of the financial world. If the directors of banks and of great corporations meet in these days under a solemnizing sense of the uncertainty of monetary conditions, if they shrink from planning even a few months ahead and fear to imperil the interests of themselves and the stockholders they represent, our readers can imagine the grave sense of responsibility felt by our Committee in looking ahead an entire year and deciding what their duty is toward sustaining such a work as that of the American Board.

Some will say the faith basis is entirely too precarious for such an undertaking. We say, rather, it is the only possible basis upon which we can proceed. Were we to put our trust in men, or things of men, we might well shrink from facing the next twelve months. But since our trust is in a higher power, we shall proceed quietly and confidently.

It is reported that the government has removed the motto, "In God we trust," from the new coins being minted at Philadelphia. We are exceedingly sorry for this. The action is very ill-timed. Never did the American people need that motto written across their currency more than right now. As for us, we shall continue to trust God for every dollar. We shall accept every promise of his at its par value. While following such prudence and foresight as we can command, and recognizing the close relation between business and missions, we shall count upon the help of Almighty God as never before, and we shall expect that God's people, who believe in this work, will not desert it in the hour of need. We are confident the American Board will be doing business long after some financial concerns, which boast of their strength and talk about "a sure thing," have ceased to be.

THE TREASURY

We have not yet heard from many of those October churches as to the result of their annual offering, and perhaps this accounts for the falling off in the first column of our tabular statement below, that which indicates the donations from churches and individuals. Money, however, has been coming in every day, and many kind and encouraging words have accompanied the remittances from treasurers, pastors, and others. Combining the first two months, we show a gain over last year. The receipts for November are what we shall watch with great care, not unmixed with anxiety. November is Thanksgiving month, and we trust our friends will give themselves abundant cause for thanksgiving. What we plead for is some good, hard work put into these annual offerings. Pastors who have merely from year to year announced the offering to the Board, or prefaced it by a few commendatory remarks, can ordinarily double the receipts by preaching a stirring sermon a week in

advance, and then doing some personal or committee work during the week. Is there anything the pastor can do the year through of more real importance than this? It is pitiable to see great congregations contributing only two or three hundred dollars for such a work as this. When such offerings are analyzed it will generally be found that nine-tenths of the money is given by two or three people, and that the rest average about a nickel apiece. Is this missionary interest? Is this a passion for Christ? Is this a measure of devotion to the cause of world evangelization any self-respecting church is willing to acknowledge? We call upon pastors and church leaders frankly to face the facts as to the giving of their congregations, and then to set about remedying them.

Here is our monthly statement of receipts, all set out in order and inviting your inspection.

THE FINANCIAL STATEMENT

RECEIVED IN OCTOBER

	From Churches and Individuals	From the Woman's Boards	From S. S. and Y. P. S. C. E.	For Special Objects	From Legacies	Interest	Totals
1906	$21,486.10	$36,145.30	$725.11	$2,863.03	$8,209.62	$3,025.12	$72,454.28
1907	15,917.45	40,174.34	1,036.01	7,050.56	3,932.13	3,125.62	71,236.11
Gain		$4,029.04	$310.90	$4,187.53		$100.50	
Loss	$5,568.65				$4,277.49		$1,218.17

FOR TWO MONTHS TO OCTOBER 31

1906	$28,227.38	$36,401.30	$1,247.03	$7,303.04	$15,797.53	$3,967.62	$92,944.80
1907	29,809.62	41,049.34	1,629.99	11,133.48	13,916.73	4,068.12	101,607.28
Gain	$1,582.24	$4,648.04	$382.96	$3,829.54		$100.50	$8,662.48
Loss					$1,880.80		

LAYMEN'S ACTIVITY

The Laymen's Movement is now being taken up earnestly by various denominations in campaigns closely affiliated with the plans of the interdenominational committee of the movement in New York. The Southern Presbyterians are perhaps the most active, and are pushing the work with a zeal and attention to details which are both commendable and instructive. We are glad our Congregational laymen are moving in the same direction. Plans are being made for a general conference on the subject in Chicago, early in December. The laymen on the Co-operating Committee of the Interior District are joining with prominent Corporate Members in the Mississippi Valley to make this conference effective for the whole country. Later, it is hoped, similar gatherings may be held in the other districts.

In connection with the interdenominational movement, two significant meetings have recently been held at Topeka, Kan., and St. Joseph, Mo. Mr. William T. Ellis, who spoke so acceptably at Cleveland, addressed both gatherings, as did the national secretary, Mr. J. Campbell White. At Topeka, the men present voted to increase their gifts this year to foreign missions to $25,000, and appointed a committee to organize a campaign with that in view. The Protestant churches of St. Joseph gave last year $12,000. Under the inspiration of the Laymen's Movement, the men present at the meeting voted to raise this amount to $50,000. One great advantage of these interdenominational meetings is that they bring to bear upon the situation the

missionary power of all the churches as a unit. Pastors who have been struggling alone over the problem of interesting their men, by yoking up with the Laymen's Movement may have their efforts strengthened immeasurably. We advise pastors in all the larger centers to write to Secretary J. Campbell White, at 1 Madison Avenue, New York, to learn what may be done in their own cities.

MARK HOPKINS ON PRAYER

Those whose memories go back to the years when Dr. Mark Hopkins was President of the Board will recall the noble addresses he was accustomed to make at the annual meetings. We desire to quote from one of these addresses to re-enforce what was said last month about the importance of prayer for revivals abroad. President Hopkins said: "The burden which rests upon us is not simply a proclamation of the gospel among the heathen, but such a proclamation of it as shall save the soul. If we fail of this we fail of our object altogether. I do not say that we do no good, but we fail of the object we have in view, of that which is the very soul of our enterprise. We are not a society for promoting civilization or literature or the arts, but for saving men; and the great reason why this is not more fully accomplished is because our missionaries and our Board, and the Christian public who act with us, are not more ready to take up just the burden which is necessary to accomplish this. This is not the giving of money. Money cannot convert a soul. Any amount of this may be given and nothing be affected, except that a certain sum has changed hands. Money! Why, the heathen give far more money for the support of the pomps and follies of their religions than we do for the spread of ours. It is not the establishment of seminaries, or of printing presses, or of any external apparatus. No; but it is that constraining love of Christ and that sense of the infinite value of salvation which leads the missionary to preach the Word in season and out of season, to testify publicly and from house to house of the grace of God; which would lead our missionary boards and the Christian public to sympathize with the missionaries in these feelings, and to sustain them constantly in the arms of faith and prayer; which would fill the monthly concerts all over the land, and cause those who were there to wrestle with God, as did Jacob, and to say to him, 'We will not let thee go, except thou bless us.'"

These words are as applicable today as they were thirty years ago, and we print them here in the hope that they may stir the home churches to pray more earnestly for the reviving of the work. With a revival of prayer we shall not fear as to finances. Give us, O brother pastors, the monthly concert for prayer; give it to us quick; and keep it going all the year, and we will give you such reports of the work abroad as will stir the churches mightily.

To be specific: Pray for the missions in Turkey. Some of our missionaries there are sadly depressed over the spiritual condition of their flocks. Pray for China, that there may be revivals all over the empire to match the awakening national consciousness. Pray for Japan, that the next year may see great gains for the Christian Church. Pray for our missions and missionaries by name. Pray without ceasing.

CANDIDATES' CORNER

We are hearing from our candidates already in response to the invitation to use this corner of the *Herald* for asking questions as to qualifications, preparation, etc. We cannot answer in this number all the inquiries received, but we select one as fundamental in character. Since our work is essentially evangelistic we welcome the opportunity to reply to the question, "What is the best preparation for evangelistic work in foreign lands?" We answer:

(1) Cultivating the love of souls. This is not so simple as it seems. Preachers often love the truth more than they do the souls of those who hear them. Their first interest is in the artistic presentation of truth. Such make good teachers, but they do not make evangelists. The evangelist must have a passion for humanity. (2) Acquire a knowledge of the human heart. It was said of Jesus, "He knew all men." You must be able to diagnose the condition of your hearers if you are to be a curer of souls. Some of the most talented preachers have failed here. They have known philosophy, theology, and all that, but they have not known men. (3) One important step in knowing the human heart is to know your own heart down to its depths. There should be no uncovered areas, no secreted corners in your own bosom, if you are to reach other men. President Mackenzie made much of this point in his address on evangelism at Cleveland. Phillips Brooks is the best example of this knowledge. His sermons revealed himself. He was a very reserved man in conversation, but in the pulpit you knew you were looking into the very center of his being. (4) Study the Bible, which is the best revelation of both man and self. As you study lay up its treasures for sermons and addresses in future years. (5) As to schools, we recommend a course in one of our theological seminaries. For men this is imperative, for women highly desirable. Some of the evangelistic schools are helpful, but by the nature of the case they cannot go very deep, and their evangelistic methods are based upon conditions and customs in this country rather than in foreign lands. As a supplement to a college course they are more valuable than as a substitute for it.

The above inquiry is one our missionaries can best answer, and we invite them to send their opinions on the subject.

Many who read this corner know Rev. Watts O. Pye, of Carleton and Oberlin, who sailed for China to join the Shansi Mission, September 24. It was a great day when, after all the years of preparation, toil, and waiting, he found himself actually started for his loved China. Here are a few sentences from his last letter, written from San Francisco: "The days here have been very pleasant and busy, but all is ready tonight, and at one o'clock tomorrow the *Korea* passes out through the Golden Gate and I will be on my way to dear old China. I feel sort of homesick already for the place and work. The Lord has been very near and precious during these days of parting, and I go with much confidence to the rebuilding of Fen-cho-fu."

Rev. J. P. Jones, D.D., of India, one of our best known missionaries, writes in a pathetically urgent way as to their needs in Madura: "If I could only present adequately to all the young men and women of our home churches the grand opportunities which India presents today for the investment of the best equipped lives that our country can furnish, I should be willing to die in peace and leave to them the most glorious heritage of Christian service that the world possesses. Do, please, not forget us and this most needy field and most inviting opportunity."

The Prudential Committee has authorized the appointment of three new men for Madura, one for station work, two for the college. We place these openings at the very top of our list. Aside from the great opportunity in these days of an awakening India, it would be one of the rarest of privileges to work at the side of such a man as Dr. Jones.

FOREIGN DEPARTMENT

WHERE ADDED GIFTS COUNT

By Secretary JAMES L. BARTON

THE Prudential Committee, immediately after the Annual Meeting of the Board, faces the task of making the appropriations for the support of the work of the Board for the following year.

The missionaries must know before the beginning of the new year how much money they are to receive for their respective fields. In accordance with the amount given them they have to arrange their work. If the amount is cut down they must dismiss preachers and teachers, close churches, chapels, and schools. If it is the same as the year before they will plan to keep everything going, and possibly, through the increased gifts of the native Christians, allow the work to grow a little here and there. If it could be increased, even a little, it would put new life into every part.

The Prudential Committee must make the appropriations for 1908, as it has always done, with nothing in the treasury, but in confidence that the churches will provide the amount thus appropriated. There has never been, and cannot be, a "faith mission" more absolutely reliant upon God and the consecrated and persistent purposes of its constituency than is the American Board.

The Prudential Committee, after going over its probable receipts from all sources for the coming year, arrives at the conclusion that a certain amount may be relied upon as practically assured. It then proceeds to apportion this sum among the various departments of the work at home and abroad. In order to make the process clear we will assume that the Committee decides that it may confidently expect for next year the same amount that was contributed from all sources for the support of the work of the Board for the current year. This amount last year was, in round numbers, $841,000. Without going too minutely into the various subdivisions of the different departments which must be provided for, we may arrange the items of expenditure under the following divisions: —

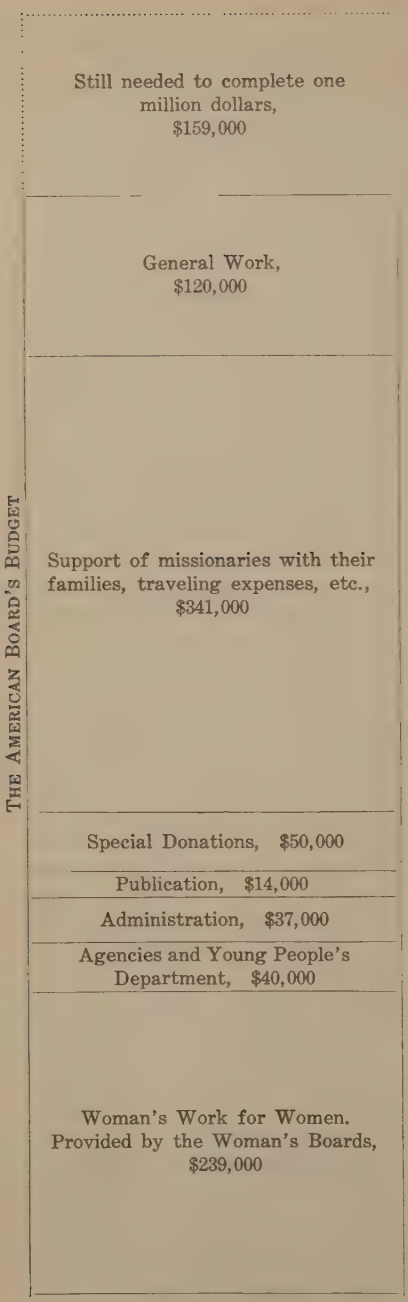
1. Woman's work for women, which is cared for by the three Woman's Boards and calls for $239,000, the amount given by the three Woman's Boards last year and used for this department of the work. This covers the salaries of single women and general work for women. As it constitutes a distinct department, both of receipt and expenditure, which has to be regarded by itself, it need not enter into further consideration here.

2. The cost of agencies, including the salaries of the District Secretaries in New York, Chicago, and Berkeley, Cal., the rent of their offices, together with the Young People's Department and office expense, $40,000.

3. The cost of administration, including the salaries of the executive officers, the expense of the Treasury Department, rent of the central offices, postage, printing, clerk hire, etc., $37,000.

4. The Publication Department, including the salary of the Editorial Secretary and the cost of the *Missionary Heralds* sent free to the Corporate Members of the Board, donors, and Honorary Members, $14,000.

The three last items look like large sums for home expenses. Every year


Still needed to complete one million dollars, $159,000
General Work, $120,000
Support of missionaries with their families, traveling expenses, etc., $341,000
Special Donations, $50,000
Publication, $14,000
Administration, $37,000
Agencies and Young People's Department, $40,000
Woman's Work for Women. Provided by the Woman's Boards, $239,000

THE AMERICAN BOARD'S BUDGET

they are scrutinized and reduced to the lowest terms. It is becoming more and more costly to keep the work of the Board before the constituency so as to hold their attention and command their gifts.

5. We now come to those items of expenditure which provide for the legitimate and proper work of the Board, namely, the support of the missionaries and the conduct of the different forms of Christian enterprise at the front.

The first and most important item of expenditure in this department is that connected with putting the missionaries into the field, providing them with suitable houses, giving them and their families a living support, and bringing them home occasionally for a required furlough. Necessarily this constitutes the largest single item in the entire list here given, and is one that cannot be reduced at a time when the cost of living is advancing in every country where we are conducting missions. This item last year amounted to $341,000.

6. The Committee is compelled to allow for at least $50,000 of the expected $841,000 to be applied to special objects, because so designated by the donors, and therefore not available for the general work, the support of missionaries, or for any of the regular expenses of the Board or of the missions.

7. After footing up these various items of expense, which seem to have been reduced to the lowest possible amounts or by their nature to be incapable of reduction, it is found that there remains only $120,000 for what is commonly called "the general work of the Board" (not including specifically woman's work, as mentioned above), which means the amount given as aid to the churches abroad, to evangelistic work, to the itinerating of the missionaries and native evangelists, to schools of all grades, to the work of training men for the ministry, to church building, to medical work, to the prep-

aration of a Christian literature, and in fact to every mission enterprise carried on in the foreign field by the missionaries and the native Christian workers.

Now this is the very work for which this Board was organized. This part of the appropriation goes to the strengthening of the lines where our outposts come into contact with the powers of evil. It is for the sake of this work that the offices at home are kept up and that the missionaries are appointed and sustained on the field. It is here that pagan men and women are brought into living relations with the Christ, and that the leaven is hid which is to quicken the entire pagan mass. This "general work" fund plants the institutions that shall abide long after the missionaries are no more and when mission boards shall have disbanded. Here we find the permanent elements in all our efforts and to this end our endeavors point.

Yet it is a fact that upon this item our reductions bear most heavily. Last year the missions asked for $203,240 to carry on the general work and we allowed them $122,000, a reduction of forty per cent. This year they ask for $213,613, and it remains to be seen how much the Committee will feel justified in allowing them.

Sober-minded missionaries have said that if we could add forty per cent to the amount given for the general work the results would be increased by from 100 to 300 per cent and possibly more. If the Prudential Committee could have, say, $100,000 more to distribute, the first four items named above would require no more than at the present time and but little more would be needed for new missionaries. The most of this entire additional sum would go directly to the part of the work that is most telling, namely, to the building up of the native churches, the pressing of evangelistic effort, and the training of a strong, aggressive native constituency.

As these lines go to press, the Prudential Committee and the officers of the Board are struggling with this problem. There is not a business house in the world that would not call it foolish waste to support and run a plant at one-quarter capacity when an increase of only ten or twelve per cent in the total capital invested would more than double the product. We have one of the best mission plants in the world. It will bear the closest inspection at every point. It is manned by missionaries than whom there are no more able and devout on the face of the earth. These in turn are supported by the finest body of native Christian workers to be found anywhere. They are worthy of such support as will enable them to produce the largest and the best results.

The accompanying diagram shows at a glance the division of the appropriations of the Board for this year, and as clearly how additional sums will go at once to the top of the list, there to increase the amount for general work.

FRESH FACTS BRIEFLY TOLD

Dedicating a Church in Constantinople

At last, on October 20, the First Evangelical Church of Constantinople, organized in 1846, dedicated its house of worship. It is remarkable that this church should have survived all these years with no building of its own, with no day school, Sunday school, or place of social meeting, and allowed the use for only one hour of the Sabbath, first of the German embassy chapel, and afterwards of the Dutch chapel. Several times during the half-century attempts were made to secure a church building, but they failed for lack of help. Seventeen years ago a fresh start was made with help from native and foreign residents and generous

gifts from American friends through Dr. Cyrus Hamlin; $13,000 was then raised and placed on interest. Additional gifts of Protestants, Gregorians, Armenians, Jews, Greeks, and others, bringing up the sum to about $25,000, have now made possible the erection of a house of worship and parsonage. The church building is of stone and brick, with an audience room comfortably furnished and capable of seating 300, besides additional rooms for day school and social meetings. Both church and parsonage are completed practically without debt. The location joins that of the German embassy chapel in Pera, the European quarter of Constantinople.

THE CONSTANTINOPLE CHURCH

The dedication services drew audiences of 500, among whom were Gregorian Armenians, including three representatives of the Patriarch, editors of four daily papers, lawyers, merchants, and others. The services were held both morning and afternoon, with native pastors, representatives of other churches, and various missionaries participating in the exercises. Ten children were presented for baptism, seven young men and nine young women were received into membership, and the Lord's Supper was celebrated. Offerings of the day amounted to $220. The impression made on the large audience was very happy. The leading English newspapers and the four Armenian dailies gave full accounts of the services, cordially responding to the friendly sentiments expressed by the speakers. Dr. Joseph K. Greene, who sends this report, would convey to the American friends who have aided in the building of this church the thanks that were so heartily expressed in the services of its dedication.

Reforms at Foochow, China

The Anti-Opium League continues to do good work. It is hard for a man now to smoke opium in Foochow; public sentiment is strong. When the students from the government schools went home for the summer they were commissioned by the League to shut up the opium dens in the villages all over the provinces from which they came. Public sentiment also has put a stop to the exportation of coolies. One of the members of the city Young Men's Christian Association has been in prison since July on the charge of helping the foreign agents in getting coolies. The latest movement is an agitation against Japanese influence in Fuh-Kien. A large mass meeting was held recently to rouse public sentiment. The French are leaving the arsenal across the river from Pagoda Anchorage, and it is rumored the Japanese are taking charge. They are numerous in Fuh-Kien now.

Floods in Japan

Recent letters from Japan tell of terrific storms throughout the empire. Nearly eight hundred fatalities are reported and over one thousand serious accidents. The financial loss must amount to several million yen (half dollars). Dr. Learned writes from Karuizawa of the worst storms he has ever known there. The tract

between the mission premises and the village became a furious river, washing away the land and threatening serious injury if a host of friends had not labored all one Sunday afternoon to divert the main channel. The worst disaster was at Hakodate, where the fire reported in the last issue of the *Missionary Herald* broke out in the midst of the tempest and destroyed seven-tenths of the city.

A Notable Gain in South India

Mr. Miller writes from Pasumalai that eighteen boys have just united with the church there, several of them coming straight from Hinduism. Who can reckon the potential value of these eighteen lives for the new times in India?

Progress Round Canton, South China

The work of the American Board in Canton is evangelistic, and is being pushed vigorously. Besides the services on Sundays, others have been held on Tuesday, Thursday, and Saturday evenings. The attendance on Sunday has averaged about three hundred, only a third of them Christians. In the Sabbath school, which has a regular attendance of about one hundred, several teachers are girls from the school. Attempts have been made to reach people in the villages along the Canton-Hankow Railroad, and this work is now to be increased. Among the outstations there are clear signs of growth, as at Shek-Ki, where there is happy co-operation with the Canadian Presbyterians. The most encouraging feature of the work at this place is that converts are being carefully taught in the Bible and that the gospel is entering the homes. An attempt is now being made to raise a fund to build a large church and library in Shek-Ki, as there is no house of worship large enough for those who attend the services. In this place there is no opposition to our work.

The Silver Lining

Mr. Yarrow writes from Van, Eastern Turkey, that the black clouds that hover all over that section show a portion of their silver lining in the situation of the American boys' school. Trouble and oppression are turning the region almost into a wilderness; wages are going down and famine prices are rising higher, and while nature smiles and the earth invites to sowing and reaping there are everywhere desolate villages, men and women almost naked in the city streets, and miles and miles of abandoned fields. The people are fairly crushed under the heavy taxation. In such a situation it is not strange, perhaps, that the spirit of revolution, often coupled with anarchy and atheism, is abroad in the land. In the gruelling process which all institutions and persons undergo that stand for good order, the missionaries and the missionary enterprises have to suffer; but there was never more need for missionary work than just now, and the school seems to be the place where the stand is to be made. The accompanying photograph represents three of the teachers from Marsovan College.

TEACHERS IN ANATOLIA COLLEGE

They are able, talented, good men. There are six other young men, teachers in the school, like them in temper, but who have not had the same opportunities for training. There are from 250 to 300 pupils in the school, with the possibility of more. The teachers have the good hope that, in spite of all the confusion of the time and the hopelessness widespread over the land, they can get down to foundations and set their scholars on the rock against which the winds and waves beat without avail.

The Evangelistic Situation in Japan

A survey of the situation and needs in Japan in the matter of evangelism has been prepared by Drs. Gulick and Davis. They speak of the sobering effect of the recent war upon the empire; the influence which the Young Men's Christian Association work has had upon half a million soldiers who have returned to their homes; the impression made by the emperor's gift to this work; and the great influence of self-supporting and earnest Christian churches scattered over the empire. Another significant fact is that little bands of Christians are found in many of the government schools. In consequence of these and other influences people are more ready to listen to the gospel than ever before. Young men from interior towns and villages who have become Christians in many of the schools have opened the way for work to be begun in their country homes. Leaders of the nation and thoughtful men everywhere are seeing the need of a new moral basis, and many of them are looking to Christianity to furnish it.

This is the opportunity. And the need is urgent that quick and strong support shall be given to these young and ardent churches of Japan that are trying to evangelize the nation. The fifty self-supporting Kumi-ai churches, it will be remembered, have taken over from our mission the responsibility for forty dependent churches, receiving from the mission an annually diminishing grant-in-aid. The burden thus assumed makes it impossible for these same churches to finance the new work that opens before them. Many places are calling for an evangelist and offering to pay half his salary. Hoping that funds would be forthcoming, work was begun last spring among the thousands of students in the university at Kyoto. This work must cease at the end of the year unless larger sums are received for evangelistic work next year than have been given in the recent past.

LETTERS FROM THE MISSIONS

WESTERN TURKEY MISSION

A SIGNIFICANT MEETING AT SIVAS

Pres. Charles C. Tracy writes from Marsovan, October 14: —

"Mrs. Tracy and I have just returned from Sivas (five days distant by wagon), where we attended the meetings of the Central Evangelical Union. A majority of the churches of these parts were represented at the gathering, and several missionaries were present. I feel impelled to say that it was the best meeting of the kind I have ever attended in the whole forty years of my experience, and I will tell you why.

"1. The spirit of the brethren was excellent. Sincerity and earnestness of purpose were in evidence from beginning to end of the meetings, which lasted six days, besides Sunday exercises. Most conspicuous by its absence was the captious and quarrelsome spirit which some disaffected individuals have so often brought into these assemblies. That unhappy spirit was ruled out by the prevailing devotion to one great cause, under one great Master. Prayers were hearty and direct, discussion was to the point, and there was evident an impatience with whatever distracted minds from the purpose and work in hand. More fully than I have observed before in any such meeting, the first thing was first — the kingdom of God in the world.

"2. In the handling of different questions a solidity, a wisdom, a statesmanlike sagacity was manifest, which gave good promise for sound growth in time to come. Matters pertaining to communities and churches are in this country encompassed with peculiar difficulties; but such matters were handled with moderation and ability, which, I think, will serve to guide out

of many perplexities. It struck me as a meeting of men both good and wise, and brought to me the dawn of new hope for the work.

A Stirred City

"3. The place itself furnished a stimulus to the meetings. There is in Sivas a deep and prevailing religious earnestness. The people generally seem hungry for the Word of Life. The crowds coming to listen are out of all proportion to the accommodations — 500 crowded into a room not calculated to hold comfortably over two hundred; and this happens day after day, night after night, with increase rather than diminution. The sermons preached on Sunday and in the evenings were gospel sermons, and were listened to with fixed attention and silence. Scarcely have I felt my preaching going so straight to the mark as when uttered to that crammed and intent audience. Earnest work has been done by missionaries and preachers at Sivas, and the effects are visible.

"4. As concerns matters of education, the time is awake. The schools are crowded. It is pitiable to see such schools so badly accommodated. They have less than half the room they should have. The two orphanages, managed by two excellent Swiss ladies, are models of faithful efficiency. I know of no more true and serviceable workers anywhere.

Is Sacrifice Dead?

"The normal school, under the care of the American missionaries at Sivas, is a most worthy enterprise. It sorely needs better appointments. A prominent pastor and the head teacher in the boys' department came to consult me as to what could be done by them on the ground to help Mr. Partridge in his efforts in America in behalf of the school. We had two such consultations. I told them that I considered the only way to do things is to *do* them. Somebody must begin to do, and get somebody else to do likewise. The alumni of the school present in the town were gathered with a few friends in a hall one evening — twenty-seven graduates and half as many friends. I doubt whether anywhere in the world more of enlightenment and good desire, combined with more of humble poverty, could be got together in one room. There was discussion for an hour as to what could be done, if anything, and how to bring it to pass. At what seemed the proper time one took from his pocket a Turkish pound ($4.40), and brought it to the table to start the subscription for the normal school. At once the head teacher said, 'I'll make it three pounds.' Immediately another said, 'I'll make it four pounds'; another, 'I'll make it five'; and so it rolled up to thirty pounds. Then I said, 'When it reaches fifty we'll sing "Hallelujah."' This was thought a jump beyond possibilities, but it was not long before we were on our feet, singing,

Hallelujah! thine the glory;
Hallelujah! Amen.

"Before the hymn was fairly done a young business man, earnest and friendly, though not a Protestant, said, 'If only we can raise it to seventy here tonight we will certainly be able to raise it to a hundred outside afterwards.' The ball started rolling anew, and so far overran seventy that the same young man, in consultation with a friend or two, said, 'We guarantee the whole hundred, now and here.' Thereupon the joy was all the room could hold.

"So in a single evening, in a company familiar with the last degree of economy in making ends meet, $440 was raised to help on the cause of the normal school. The next morning twelve or fifteen dollars more were added to the subscription, and the joy radiant in all faces was exhilarating to look upon.

"I am firm in the conviction that the results of this meeting at Sivas will prove to be strong and far-reaching. It has shown me what spirit exists in the brethren, and what are the possibilities in the work. By the action

of the Union a new church is to be organized at once at Hajikeoy, twelve miles west of Marsovan."

MARATHI MISSION

SOME HUMAN DOCUMENTS

Rev. L. S. Gates writes from Sholapur, September 27:—

"There seem to be signs of encouragement in this district, and there are no reasons for taking any backward steps, except that we do long for more signs that the home churches are awake to the privileges before them here. There are inquirers on every side, and adults from Hinduism are coming into the church nearly every month. Last Sunday seven were received. One was a man who had been in military service and seen China and Japan. He is working in a cotton mill here and heard the church bell ring one day. He asked if there was service, and came. He seems to be a good man, but never thought much of religion till lately. One of the others is a Brahman. He has been a hospital assistant and tax collector, and is a young man who can support himself. He is to be married soon. I heard a few days ago that the Hindus in Padoli, a town in the Nizam's dominions where we have a church, are coming to the Christians for regular instruction in the Bible. We have no well-educated man there. A boy who was in our school here lives there and teaches some of the children.

Making Bricks and Furnishing Straw

"Three of my schools have become so large that I need roomier houses and additional teachers. But it is hopeless for me to promise any relief at present. The fact is I am a little inclined to be discouraged in trying to get more funds for the work in hand. You know that we are allowed from the Board only about forty-five per cent of what the work actually costs us. I had some personal friends who were helping me out, but the Board, or its Secretaries, have managed to turn their donations into the general funds of the Board, and write me that they hope I will understand the matter. I do understand it, but it comes hard. I had to put 1,219 rupees ($400) of my own into my last semiannual account to make up the deficiency, for I do not see how I can cut off any more work.

PRIEST BESTOWING SACRED ASHES

Secret Disciples

"But to turn to brighter things. Yesterday I went to see a station master and his family who are inquirers. Rather, they say they are inwardly Christians, and are hoping for baptism soon. The story is an interesting one. The man works for the railway company that works the line passing through Sholapur. He has had a desire for some time to know more of the true religion, and went to Poona more than a year ago. He did not know about Christianity, but asked for a

guru, a religious teacher. Some one said, 'Here is one in this temple.' He went to see him, and found a man dressed as a Brahman priest, who was teaching all persons whom he met. His name was Sarthi. He was well educated, and had the Bible as well as Hindu books. But all his teaching was in the direct line of Christianity. The Hindus, who saw this and feared the result, told him to pass on, and he quietly did whenever asked to do so. This station master, Krishnaji, was attracted to him at once. That was about a year ago. Krishnaji went to some of the missionaries at Poona, and has been in touch with them since. He found out about the mission here a few weeks ago, and came to see me about ten days ago. He has the Bible in three languages, and reads each chapter in all three languages. I spent several hours at his house, and was much impressed with the way the Lord is leading him.

"His *guru*, Sarthi, died of plague last October, and was baptized only a day or two before he died. I saw a card that he wrote to Krishnaji some time before he was baptized, which began, 'Dear Brother in Christ.' Neither of the men was then a Christian. But Krishnaji promised Sarthi that he would become a Christian. He will probably come soon, with his wife and mother, and possibly his sister and her husband. The mother told me that she once lived in Ellichpur and a missionary there gave her son some medicine that saved his life. Further inquiry convinced me that they were Mr. and Mrs. Sibley, later on of our mission. I have not seen a man in India, except our Mr. Tilak, so enthusiastic in the desire to find the truth as is this man. He wants to give up his work in the railway and preach. And he is a born preacher. Our Bible-women have gone to see his family today.

"I wonder how many other men the Lord knows in India who are like Sarthi, and are, in their way, working for our Lord."

MADURA MISSION

WHERE RALLY DAYS COUNT

Rev. J. E. Tracy writes from Periakulam in September: —

"An event of interest with us recently was the annual Sunday school rally of our neighborhood Sunday schools in this vicinity. The committee of teachers made a very pretty reception hall out of a large, widespreading tamarind tree on the place here, and all the children in the seven or eight schools within five miles of us, about three hundred in all, came together with their banners and songs to hold their anniversary. As each school came in singing, they were arranged in concentric rows around the platform, which had been improvised at the foot of the tree. Hangings of colored cloths and wreaths of flowers and plants in pots, arranged tastefully, had made the place very pretty and attractive. I suppose that some sort of social order had been observed in the seating; everything seemed to be satisfactory, anyhow, in that respect, and so long as they please themselves this does not seem to be the place to raise any inconvenient questions.

"When all were seated the leader of the day conducted a program of exercises, consisting of songs, recitations, reports, etc., in which every school had its place and its share, and in which all did themselves credit. Comparisons would be invidious, because conditions were not similar. The caste girls' school certainly deserves mention, for they were evidently the observed of all, and rightly so. All had made preparation, however, and the singing and recitations were all well done. The little tots had some simple action songs, too, that were very pretty and effective. The missionary was expected to tell the children a story, and was rewarded with the strictest attention as he told them about Abdul and the bee, with its simple teaching of how much easier it is to form than to break bad habits. Then they had a busy time making and

counting their offerings for Christian Endeavor work, and were able to report nearly five dollars in all — pretty well, too, for a company of children who seldom see any coins larger than the one that is equal to a sixth of a cent in American money.

"The program having come to a close with singing the loyal 'God save the king,' they had their picnic. They were as keen about it as boys and girls at home usually are over ice cream and cake at a Sunday school picnic, and all the social proprieties were observed; for boys and girls together, and they went in for them with little regard for the temperature of a July day, and were as eager after prizes as could be. One little girlie had to have a weep because she drew a prize of beads that were of a color that did not match her complexion, but that was soon adjusted by an exchange. But for the most part everything was happily arranged and happily carried out, and at three P.M. they wound up their day with another singing of 'God save the king,' and went back to their homes and to their

HAPPY CHILDREN IN INDIA

nobody grabbed and nobody pushed, and everybody had all they could wish. That they enjoyed it all one had only to look on to be convinced. They have probably more school holidays than most children at home, for they come in for all the legal holidays, both Hindu and Christian; but this annual rally is their *great* day, and they made the most of it.

"After the picnic came the best part of the day, for the leader had arranged a second program, this time of games and sports and contests with prizes. It was great fun. They had all sorts of games for boys and for girls, and every-day life with a feeling that they had had a great time and were glad to be counted in on Rally Day.

And with the Women Too

"Another incident that I have in mind is in the line of women's work for women. For the women of the congregations circles of King's Daughters have been formed, and are doing good work in teaching the women how to be gracious and kindly and helpful to one another, and to all in need. Many of the women are very poor, and many are ignorant, but all the more they need just this influence. In one of the

congregations all the women are of the coolie class; women who have to work in the fields whenever there is work to be had, and hard work, too, for a mere pittance of five cents, or at the most six cents a day. But none the less they are, and to some extent I think realize, that they are daughters of the King, and they like to have their annual gathering and talk about their ideals.

"They have to work all day, and so the evening, after the work of the day is done and the evening meal cooked, is the only time they have for keeping anniversaries. They planned to make as much of an occasion of it as they could. Their plan was to have a procession, and then gather at the church for their meeting. Each member of the circle was to get her evening work done as early as possible, and then with her best cloth on, many of them poor enough at that, and with her offering ready, was to light a little clay lamp and take her stand at the door of her house. A few were appointed to lead off, and following an arranged plan they were to go from street to street singing, and each woman at her doorway was to join the procession as it came past her house, till all the number, each with her little lamp, had been included; and then together singing they went up and down some of the streets, and so came to the church, and there held their simple exercises of various kinds and made their offerings.

"They were as happy as children over it, and it was a novel sight to see. Neighbors who are wont to look down on these women as outcastes stood at their doorways and looked on at the orderly way they went about it, and listened to the singing, and in their way were impressed. It was an occasion that made its impression on all the community. Their offerings, which, like the widow's mite, looked larger to the Lord of the treasury than to some of those who were standing by, were given in support of, that is, toward a part of the support of, a Bible-woman who works only among non-Christian women, and who receives all her support from just such circles of women in various villages in the station. Their anniversary was significant of a change which is being wrought in the lives of these poor women. The sense of doing *something for others* is redeeming them, for they see in it a place for themselves in touch with the Master's work of love.

"There are other signs of the times, there are other incidents all along the same line, but these are enough for today. The kingdom is coming — sure! It is not with observation, perhaps, but the children and the mothers are coming, and there is room for large and blessed hope."

THE WIDE FIELD

AFRICA

AN EVENTFUL WEEK IN TORO

The following account of the Bishop of Uganda's visit to Toro and the dedicating of the new church building there, which we take from the *Mission World's* extract from *Uganda Notes*, is not merely interesting in itself; when one thinks what that event signifies as a testimonial to the power and result of missionary enterprise among savages, it becomes another chapter in the romance of that wonderful Uganda region, which is in more senses than one the heart of Africa.

"The first week in August was a very memorable one in the history of the church in Toro, and a time of much rejoicing. The bishop arrived from Ankole on Tuesday, when about 3,000 people, in gala attire, went out to meet him, all anxious to show him their love and gratitude for the many benefits his influence had obtained for them during the past few years.

"The scene was one of great enthusiasm; for over a mile the road was a surging crowd of white-robed figures, and their excitement and joy was inspiring. As many as could packed themselves into the old church for a short thanksgiving service, and then the bishop was escorted in triumph by the king and chiefs into the beautiful new brick church, of which they are extremely proud, and justly so. The

THE CHRISTIAN KING OF TORO

bishop's surprise and pleasure much gratified them, and they were delighted when he told them how far it surpassed his expectations. It is of cruciform shape, with lofty aisles and transepts, and is built to seat 1,000 people comfortably. It is really difficult to believe that we are in the heart of Africa when we look at the handsome pillars of molded bricks and the graceful arches of the doors and windows, the latter numbering ninety-nine in all. Of these the large east and west windows are especially handsome, and a feature much admired by all is the line of graceful little clearstory windows running the whole length of the church on either side. There are two vestries, the north one being a large room where the church council and other meetings will be held. The whole building is a wonderful tribute to the skill, perseverance, and patience of Mr. Maddox, who for the last fifteen months has worked most indefatigably, planning, building, and teaching the band of Christian men and boys who came forward to be trained as bricklayers on this the first brick building.

"At two o'clock on Thursday afternoon the church was solemnly consecrated and dedicated to the service of God in the presence of a great crowd of people. It was an impressive scene A temporary carpet of very fine, silky grass, beautifully laid by the women, covered the floor of the church, and the pale green color contrasted harmoniously with the rich red of the walls and the dark green tapestry hangings and communion cloth.

"The collector, in full uniform, was present with a contingent of the Protestant police; the king and chiefs in their handsome, richly embroidered robes, and the ladies, wrapped in many-colored silk cloths, looked most picturesque.

"There was a large crowd outside the church, and hundreds of school children were seated in rows in the open space before the porch.

"The consecration act was first read in English by the bishop and then in Lunyoro by Mr. Maddox, who also translated the bishop's beautiful and appropriate address.

"The collection, which was for the building fund, amounted to 488 rupees ($163), including 83,000 cowrie shells, cows, sheep, chickens, and other gifts in kind. After the service tea was provided on the tennis court for all the leading Christians, most of whom came personally to thank the bishop for having granted them their long-desired Bible. Then the builders were introduced to him one by one and congratulated on the completion of their work, which was all voluntary.

"The confirmation was held the next day, when 278 candidates were pre-

sented to the bishop, 100 more being confirmed at Butiti the following week.

"Perhaps the crowning day of this happy week was Sunday, when the first two Batoro deacons were ordained to the ministry, Yosiya Kamuhigi and Andereya Sere, who have both shown by years of earnest work as teachers and evangelists and by their consistent lives that they are the servants of God.

"After the ordination service 687 communicants gathered round the Lord's table.

"So was brought to a close this happy and eventful week."

KOREA

TEN YEARS AT SYEN CHYUN

The evangelizing of Korea is one of the marvels of modern missions. For swiftness of progress it surpasses all records. The following report of a Presbyterian missionary, taken from the *Assembly Herald*, is but a sample of the accounts that come from Korea: —

"Late one afternoon in April, 1897, Mr. Baird and I arrived at Syen Chyun. There was but one Christian in the town, and his home was in the outskirts, so we were forced to stop at an inn. The crowd soon assembled and gave us a most warm reception, poking holes in the paper doors and windows and making life miserable for us until our lights were out for the night. The next morning when I rode off on my bicycle I was intentionally misdirected that the crowd might have the pleasure of seeing me ride back. All that feeling is changed now, and one meets with nothing but the pleasantest greetings everywhere.

"On that first visit to Syen Chyun only one believer and one interested inquirer, and no services until a few months later when the first believers gathered for worship under the trees on the hillside to avoid the ridicule of their neighbors. Now the population of the town is one-third Christian, and the upper end in the neighborhood of the church and the missionaries' residences is entirely so. In this end of the town on the Sabbath the shops are closed, the streets quiet, except just before and after services, when they are filled with people, and the sound even of farming when heard from a distance strikes one as strange. The Wednesday night prayer meeting is regarded as of almost equal importance with Sunday worship, and six to seven hundred men, women, and children gather regularly. Today in the town of Syen Chyun and its immediate vicinity we have a congregation of considerably over 1,500, not to mention the ten other congregations that have been set off from the mother church.

"The pretty church, built in Korean style and seating 1,500, cost 6,000 yen ($3,000), but was put up almost entirely at their own expense."

JAPAN

WORKING FOR FACTORY GIRLS

The *Church Missionary Society Gazette* calls attention to a phase of missionary work in Japan which is growing in importance. The Department of Commerce and Agriculture reports 9,241 factories in the empire; 4,000 of them use electric or steam power. There are over half a million employees, the large majority of them being women. There is a great opportunity for Christian work among these factory hands, many of whom are quite young girls. Osaka, which is called the Manchester of Japan, provides the largest field. Efforts were begun there by Church Missionary Society workers as far back as 1899. One who stands in the succession today writes with enthusiasm and good hope: —

"We have the *entrée* to about fourteen factories, some once, some twice, and some three times a month. Sometimes the little ones run to meet us and clap their hands and say, '*Ureshii, ureshii*' ('I am so glad; I am so glad'). Our meetings are altogether evangelistic, and are held either in the morning, afternoon, or evening, according to the convenience of the factory. The

attendances vary from fifty to five hundred girls, who listen so attentively to the gospel story that one can almost hear a pin drop.

"The girls are, for the most part, from small country places, and are no doubt, with few exceptions, of the lowest and most ignorant class; yet it is wonderful what can be done for them, even in the small way in which we are at present obliged to work, owing to lack of workers and also on account of the prejudice still existing in many of the factories against Christianity. It is encouraging to know that when once we get into a factory we are in most cases, there to stay, and soon a request comes: 'Can you not come more often? The girls are so glad that you are coming.'

"The Buddhist priests have become very active of late, and we notice that grand new shrines, which formerly were used only when some one died, are now constantly lighted up, one even with electric light! In one factory the priests go every morning; they hold forth in one room, I in another. I interviewed the head man yesterday with regard to expansion. He said, 'Gladly; we will have you just as often as you can come, and we would like some one to come and preach.' So far we have no catechist to reach the hundreds of men. The door is open, and there is no one to enter."

It is a pleasure to realize that our missionaries also are having a hand in this sort of work. The Working Girls' Home and Night School at Matsuyama, in which Miss Parmelee, Dr. Gulick, and Mr. Newell are so deeply interested, is an institution of which any Board may be proud, and Miss Adams's settlement work and Miss Judson's night school in Okayama touch a similar need with famous success.

OCEANIA

GRADUATING A MISSION

The *Church Missionary Gleaner* thus records the transfer of one of its missions into the hands of the native church: —

"The Society's mission to the Maoris of New Zealand, it will be remembered, was the second in point of time. To its results no greater tribute could have been paid than that by Charles Darwin, himself an eyewitness in 1835, 'The lesson of the missionary is the enchanter's wand.' It will be with a feeling of regret that readers of the Annual Report for 1906–07 will notice that for the first time since the New Zealand Mission was founded it receives no mention in the record of the year's work. Yet the reason for the omission should be rather cause for rejoicing, since the Church Missionary Society is no longer responsible for work among the Maoris because the New Zealand church has assumed entire charge. It will interest our readers to know that upon the very spot in the Bay of Islands where on Christmas Day, 1814, the Rev. Samuel Marsden, the 'Apostle of New Zealand' (at whose invitation the Church Missionary Society first sent missionaries thither), held the first Christian service and preached his famous sermon from St. Luke 2: 10, a beautiful Celtic cross, twenty feet high, has recently been unveiled by the governor of New Zealand in the presence of many Maoris. One of the addresses at the ceremony was delivered by a Maori speaker and another by the youngest son of one of the early missionaries."

PERSIA

SIGNS OF PROGRESS

One of the notable addresses at the annual meeting of the Medical Mission Auxiliary to the Church Missionary Society in Queen's Hall, London, last May, was by Dr. D. W. Carr, who spoke of changes which had taken place in Persia, and of the part which medical work had played in effecting these changes. He drew a picture of the Persia of fifteen years ago, and in particular of the city of Ispahan, with its 100,000 Mohammedan people, fanat-

ically hostile to everything that had the Christian taint; of the persecution, the intolerance the superstitious dread, with which all missionary effort was met. Then he sketched the present situation, and made clear the astonishing accomplishment of a few years: —

"Today, if you were to visit Ispahan, you would, by way of contrast, see a change which, compared with the condition of things fifteen years ago, seems almost incredible. Within 300 yards of one of those dispensaries forcibly closed by the authorities stand two large hospitals, one for men and the other for women, containing between them 160 beds. They apparently have been welcomed by the people. I say *apparently* because, as far as we can see, this is the actual fact. I do not mean to say that the Mullahs as a body welcome them, but the people do, and the Mullahs have not so far interfered with them. When these hospitals were being built, about three years ago, Mohammedans came forward, some of whom had once opposed us, and subscribed very nearly £200 toward the cost of erection. Mohammedans are even now subscribing towards the upkeep of the hospitals. One Mullah, a man of great influence, gives us annually a present of nearly £4 for the purpose. Now we meet with friendliness where once we encountered enmity. And this spirit is not only shown towards ourselves, but toward the whole Christian community. It is true that small boys still shout their little rhymes after us, but I will undertake to say that we can go about in Ispahan today without having to put up with any more annoyance than a Persian would experience if he came to London dressed in his native attire. The chief Mullahs, who at one time sent men to drive away the people from our Julfa hospital, now themselves send us patients and ask us to admit them and take care of them. The native doctors, who previously did all they could to harm us and spread false reports about us, today ask us to see cases in consultation; and the upper classes, who would not before allow it even to be supposed that they came near our hospital, now come without hesitation.

"It is no secret that our hospital is a missionary hospital; it is no secret that we have Christian services there. All are free to come, and are invited to come, from the highest to the lowest. Many of the Mohammedan religious leaders have been pleased to attend these services, and listen quietly to anything we say.

"I think that progress such as this is something to be most deeply thankful for. I do not mean to say that the Mohammedans are in any sense reaching out their hands for the gospel. But I do say that in my experience prejudice has been greatly broken down, bigotry has been dispelled, and doors have been opened by God for the preaching of the gospel, and ours is the responsibility for entering these doors."

THE PORTFOLIO

A New Story of Livingstone

When Sebitoane attacked Sechele's village (Bechuanaland), Livingstone was there on an evangelizing tour; he had come from Kuruman, where he was still residing. One morning, hearing a noise and an unaccountable agitation, he hastily left his hut. The village was invested by the Makololos (the name given by the Barotsi to Sebitoane's adherents). Livingstone, who had a sjambok in his hand, felt so indignant at the pillage that was going on that, seeing a man crawling out of one of Sechele's huts, he brought down several blows on his back which made the blood start and made weals. It was Sebitoane himself. He stood up, seized Livingstone by the hair, and threw him down. The people ran up

and the assagais were about to pierce him, but Sebitoane interposed. "Let him go; he is a stranger, a white man." And looking straight at him he said: "You have courage; you are a brave man. Never before has any one dared to strike me." Livingstone understood whom he had attacked.

"You are strong," he said, and peace was made, once feelings had cooled down. Livingstone gave £3 as an *amende honorable* to Sebitoane, and Sebitoane on his part presented him with five men. When later on they met at the Zambesi (seven years later), they laughed and joked together over this incident. "You are strong," said Livingstone to Sebitoane, "to have taken me by the hair and thrown me down." And Sebitoane showed him the scar he bore on his back and said: "And you are a famous warrior to attack Sebitoane all alone, who had conquered so many tribes. Look at this mark! You are the only one who has ever beaten me."

From Mackintosh's "Coillard of the Zambesi."

A Drama with Plenty of Morals

New ideas are being presented to the public mind and eye in a way characteristically Chinese. This was illustrated in a theatrical performance given before a selected audience in a progressive town in this district. The exhibition was inaugurated and carried through by the young and progressive men connected with the school, and was briefly as follows:—

Scene I. A temple. Buddhist priest, poorly dressed, evidently dissipated, stands before his idols. Worshiper enters. Priest (aside): "A little business at last; now I'll be able to get some meat to eat" (a splendid hit that). Worshiper tells his trouble, a disease. Priest fleeces him. Worshiper's disease no better. Moral: Priest no good; we'll try somewhere else.

Scene II. Same patient goes to fortune teller. He tells him to go to doctor. Scene shifted. Native doctor's office. Sufferer enters. Doctor feels pulse. Prescribes drugs. Patient goes to drug store. Buys drugs; considerable expense. Takes them. No good. Patient walking on street. Meets a colporter selling religious books, to whom he presently tells his trouble. Colporter tells him that a foreign doctor is what he wants.

Scene III. Foreign doctor's branch office. Table with glasses and bottle of cold water. Foreign doctor enters. Carrier with load of innumerable bottles, bandages, etc. Foreign doctor in foreign dress, and with quick and jerky manner. Same patient enters. Doctor asks him to be seated. Neglects feeling his pulse. Asks him a long list of questions about nausea and malaria and a dozen other things (this part admirably taken off). Gives him a liquid drug. Patient immediately improved. Then a speech and moral: The idols, fortune tellers, and old-time doctors are no good. Try the foreign doctors.

Scene IV. A home. Woman within with a basket of rice, just going out to wash rice for supper. It is just beginning to rain. She has bound feet and is doubtful. Gets an umbrella and starts nevertheless. Halfway through courtyard slips and because of her bound feet falls sprawling, umbrella in one direction, she in another, rice in all directions. Moral: Don't look for a wife with bound feet.

Scene V. An old-time schoolroom. Clock indicates nine A.M. A few boys enter. As there is no teacher, they do as boys generally do. Presently a "scrap." One brings blood from another with his finger nails. The latter goes howling home. After a while the opium-smoking teacher enters. Hat on one side. Clothes dirty. Begins to call up boys to recite. One or two try and of course fail. Rubs his hand over his face, saying: "Tired out. Opium hunger coming on." Suddenly enters infuriated father: "What does this mean, my boy coming home with blood all over his face? What sort of a *sienseng* do you call yourself?" War of words ensues. School broken up. The *sienseng's* greatest regret:

"Alas, I have no more money to buy opium."

Scene VI. Modern schoolroom. Rows of tables and stools. Charts and maps on walls. Clock points at eight. Teacher and pupils in place. Order reigns. Study, writing, recitation, and drill follow in order. (Audience applauds.) Speech with moral: Send your sons to the modern schools we are establishing here.

There was no suggestion from any foreigner as to this exhibition, and it was got up wholly by local Chinese for the local community. It is not surprising then that in the aforesaid town the largest temple is going to pieces with none to repair it, schools are flourishing, and a local association of doctors requested a neighboring missionary hospital to furnish them with a lecturer.

From a letter in the "North China Herald" from its correspondent in Kashing, in the province of Kiang-su and near Shanghai.

The Missionary's Severest Strain

Another phase of the real strain of missionary life is the spiritual burden.

Sorrowful scenes rise to the vision of one who has journeyed through non-Christian lands. The superstitious Koreans toss a stone to the foot of a wayside tree or tie a rag to a branch, in the hope that they may be able to dodge past while the demon of the tree is satisfying his curiosity as to what the stone or rag is. A Hindu woman approaches the hideous, blood-stained image of the goddess Kali by successively measuring her length for weary miles upon the sun-baked ground, in the hope that the goddess will reward her by granting her heart's desire for her child. In the capital of enlightened Japan a suffering woman pitifully rubs her cancerous breast against the corresponding part of a bronze statue in the Temple of Asakusa, in the pathetic belief that she may thus be cured of her malady. In Canton, the metropolis of China, another woman is in tears because the bit of paper, which a priest has shaken out of a book in return for her widow's mite, reads bad fortune instead of good.

As one recalls these and similar scenes all over Asia, he enters more tenderly into the woe of the Master when he stood on the slope of the Mount of Olives and wept over Jerusalem, stretching out his hands toward the people, and crying in the bitterness of his anguish, "Ye will not come unto me, that ye might have life!" "The travail of his soul!" What does it mean? what tears and agonies and sore cryings? Verily,

None of the ransomed ever knew
How deep were the waters crossed,
Nor how dark was the night that the Lord passed through
Ere he found his sheep that was lost.

Nothing in the missionary life is harder than this for the man or woman who has gone to the foreign field from true missionary motives. It is akin to the strain that broke Christ's heart in three years; for it was this that killed him, and not the nails or the spear.

From Arthur J. Brown's "The Foreign Missionary."

THE BOOKSHELF

The Pulse of Asia. By Ellsworth Huntington. Boston and New York: Houghton, Mifflin & Co. Pp. 405. $3.50 net.

This book is a record of an extended journey in Central Asia, made by a trained student of geography, and illustrates *in extenso* the relation of the physical environment to man and the connection of the changes of climate with history. The author is convinced that changes of climate cause corresponding changes, not only in the distribution of man, but in his occupations, habits, and even in his character.

Mr. Huntington is a champion of that new geography which is a vital part of anthropology, history, and sociology —

an anthropological group of sciences. While this is not strictly a missionary book, the country covered, extending from Kashmir India and Persia across Turkestan into Mongolia and China, is a part of the world full of deep interest to missionary societies and yet but little known. The conclusions at which the author arrives are of profound interest to all deep students of foreign missions. The large number of excellent original illustrations add to the fascination of the book.

Mr. Huntington has prepared this, his latest work, after four years of observation in Asiatic Turkey, where he was connected with the teaching staff of Euphrates College, followed, after an interval of study, by three years of travel in Central Asia. This book cannot fail to attract the attention of all students of anthropology and of the Far East. J. L. B.

China and America Today. A Study of Conditions and Relations. By Arthur H. Smith, thirty-five years a missionary of the American Board in China. New York: F. H. Revell Co. Pp. 256.

In this volume Dr. Smith has gathered up various addresses and papers which were part of the output of his recent visit to this country during the Campaign of Fifty Cities. They are quite different in their character and style. One, for example, on Old China is an exceedingly valuable and compact review of Chinese history. Another chapter, entitled "The New America," contains the author's survey of his country's expansion, particularly in recent years. The two chapters which close the book, "America's Advantages and Disadvantages in China" and "America's Opportunities and Responsibilities in China," will be valued not only by every lover of missions, but by every lover of this country and its influence in the world. W. E. S.

The Conquest of the Cross in China. By Jacob Speicher. With Introduction on the Periods of the Missionary Movement in China since 1807 by Dr. William Ashmore. New York, Chicago, Toronto: F. H. Revell Co. Chart and illustrations. Pp. 366. Cloth, $1.50 net.

Though this book is not such a history of the extension of Christianity in China as one might expect from the somewhat pretentious title, yet the reader is impressed (as the author expressly desires) "with the inherent power of the small local churches," especially those in the author's district around Kityang, South China. The book has the weaknesses of any compilation of lectures; it is nevertheless as suggestive as it is interesting. It contains a mine of illustrations for pulpit use and is full of information for new missionaries. It also dwells quite at length upon the missionary questions of the day in China, especially those pertaining to the relation of missionaries to the courts and government, as well as to the native church. E. F. B.

OTHER BOOKS RECEIVED

The holiday season brings to The Bookshelf a bewildering array of attractive volumes, so many that only bare mention can be made of them in a crowded issue.

From Thomas Y. Crowell & Co., New York: "The New Crusade" (Sermons) and "The Old Year and the New," by Charles E. Jefferson. Both in cloth, $1.50 and 75 cents net, respectively. "Heroes and Heroism in Common Life," by N. McGee Waters. Cloth, $1.25. "Afield with the Seasons," by James Buckham. Cloth, $1.25.

"Christmas Making," by J. R. Miller; "A Christmas Anthology;" "Tennyson Calendar," compiled by Anna H. Smith. These books belong to the Chiswick Series. Cloth, 50 cents each.

"The Idylls and the Ages," by John F. Genung. A valuation of "The Idylls of the King," by Professor Genung, of Amherst College. Cloth, price, 75 cents net.

Children's Favorite Classics: "Stories from Chaucer," McSpadden; "Stories of Early England," Buxton; "Stories from Morris," Edgar. All in cloth, per volume, 60 cents.

From the American Tract Society, New York: "Look Alive," by Amos R. Wells. Cloth, 75 cents. "Father John," by Hope Daring. Cloth, $1.00.

From the Macmillan Co.: "Gloria Christi," an outline study of missions

and social progress by Anna R. B. Lindsay. Cloth, 50 cents.

From the Bilhorn Bros., Publishers, Chicago: "Hymns of His Grace." Cloth, 30 cents.

From the Funk & Wagnalls Co.: "Where the Rainbow Touches the Ground," by John H. Miller. Cloth, $1.00.

From the Nunc Licet Press, Philadelphia, Pa.: "Getting There: Where? and How?" Sketches from the Life Class by Ninguno Santo. Cloth, 56 pages.

Mr. James Croil, the author, sends us a volume entitled, "Genesis of Churches in the United States, Newfoundland, and Canada." Handsomely bound, with sixty illustrations, including full-page views of some of the finest specimens of church architecture in America. Published by Foster Brown & Co., Montreal. Cloth, price $1.25 postpaid.

THE CHRONICLE

Arrivals in this Country

October 10. At New York, Dr. and Mrs. J. E. Abbott, of the Marathi Mission.

October 16. At New York, Rev. and Mrs. James D. Taylor, of the Zulu Mission.

November 1. At New York, Rev. and Mrs. F. R. Bunker, of the Zulu Mission.

Departures

October 15. From New York, Miss Elizabeth S. Webb, returning to the Central Turkey Mission.

October 24. From New York, Rev. and Mrs. Phineas B. Kennedy, to join the European Turkey Mission. (See page 575.)

October 24. From San Francisco, Dr. and Mrs. Wallace Taylor, returning to the Japan Mission; also Miss Helen Chandler, returning to the Madura Mission.

November 16. From San Francisco, Rev. and Mrs. Irving M. Channon, returning to the Micronesian Mission.

Arrivals Abroad

September 28. At Ahmednagar, Rev. and Mrs. Robert Ernest Hume.

October 1. At Kobe, Miss M. E. Wainwright.

October 6. At Bombay, Rev. and Mrs. H. G. Bissell, Mr. and Mrs. Burr, Misses Bruce and Viles.

Marriage

November 12. At Yantic, Conn., Rev. William M. Zumbro and Miss Harriet Stuart Hyde.

Deaths

September 29. At Honolulu, T. H. Mrs. Mary E. Parker. (See page 577.)

October 13. At Oberlin, Ohio, Rev. William E. Fay, of the West Central African Mission. (See page 586.)

October 16. At Douglaston, Long Island, N. Y., Rev. Albert A. Jagnow, of the Micronesian Mission. (See page 587.)

November 3 or 4. At Madura, India, Miss Bessie B. Noyes. (See page 588.)

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A fresh illustration of the way in which good Christian work at home and abroad is interrelated comes in the announcement that the Free Church of Portland, Me., has started a movement looking toward the erection of a church building to the memory of Miss Mary Morrill, of Paoting-fu, China, and to be known as the "Mary Morrill Memorial." The church is to be on Stevens Avenue, a short distance from Miss Morrill's birthplace and early home; in the section of the Deering district where she was best known as a child and as a young woman; where she gained her early education and later taught in the public schools.

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At the unveiling of the bust of Dr. Crosby H. Wheeler at Euphrates College, Harpoot, of which he was the founder and first president, a memorial address was delivered by Prof. N. H. Tenekejian. A copy of this address, translated by Professor Garabedian, reveals the love and veneration with which this remarkable man is yet remembered by those to whom he gave his life and who show the influence of his quickening touch.

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The sympathy of the Board's circle is deep and strong for our District Secretary Tenney in the bereavement which came so suddenly upon him. He was on the way to the Annual Meeting at Cleveland when the tidings overtook him that Mrs. Tenney, whom he had left, as he supposed,

but slightly ill at their home in Berkeley, Cal., had suddenly departed this life.

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Dr. Sidney L. Gulick, of the Doshisha, is giving a series of lectures in the Imperial University, Kyoto, on the "Historical Development of the Religious Ideas of the Bible."

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The receipt of a leaflet on the "Political Situation in India by a Scotch-American-Indian" (Dr. Robert A. Hume, of Ahmednagar) indicates anew that our missionaries are alert and watchful of the changing times in that disturbed empire.

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If President Zumbro did not succeed in getting the full endowment for the American College at Madura which he hoped to secure during his visit to America, he returns to India with a prize that will be of unmeasured help to him in the administration of his task there. An earlier note in this Chronicle, under the title "Marriage," bears the record upon which we extend to Mr. and Mrs. Zumbro and the Madura Mission our hearty congratulations.

∴

A package which came to the Rooms recently from Mt. Silinda contained a dozen specimens of different woods which are found in the remarkable forest there, and which are being utilized by the Industrial Department of the East African Mission. Some of these woods are beautiful in texture and color, notably the rich mahoganies, which would bring a high price if they could be marketed here. We do not wonder the missionaries at Mt. Silinda are proud of their forest and eager to train their people to make good use of it.

DONATIONS RECEIVED IN OCTOBER

NEW ENGLAND DISTRICT

Maine

Andover, Cong. ch.	10 00	
Augusta, So. Parish Cong. ch.	43 87	
Brewer, 1st Cong. ch.	12 78	
Foxcroft and Dover, Cong. ch.	12 25	
Gardiner, Cong. ch.	7 69	
Hiram, Cong. ch.	1 85	
Limington, Cong. ch.	10 00	
Norridgewock, Friend,	5 00	
Norway, 2d Cong. ch.	17 00	
Orland, H. T. and S. E. Buck,	15 00	
Portland, G. W. Jay,	5 75	
Scarboro, Cong. ch.	22 00	162 69

New Hampshire

Amherst, Cong. ch.	22 25	
Bath, Rev. W. P. Elkins,	1 00	
Colebrook, Cong. ch.	5 00	
East Sullivan, Cong. ch.	10 00	
Gilmanton, South Cong. ch.	7 00	
Manchester, Franklin-st. Cong. ch.	130 00	
Meriden, Cong. ch.	4 51	
Newcastle, Cong. ch.	7 50	
Orfordville, Cong. ch.	3 00	
Pembroke, Cong. ch., Wm. G. Nichols, for Shao-wu,	70 00	
Raymond, Cong. ch.	11 25	
Short Falls, Cong. ch., Mrs. J. H. Dolbeer,	2 00	
Swanzey, Cong. ch.	2 50	
Wilton, 2d Cong. ch.	45 50	
Winchester, Cong. ch.	5 00	326 51

Vermont

Brattleboro, Center Cong. ch.	47 00	
Manchester, Cong. ch.	66 00	
Vergennes, 1st Cong. ch.	8 25	
Waterbury, Cong. ch.	9 09	
Westford, Cong. ch., for Shao-wu,	7 00	137 34
Legacies. — Essex, N. Lathrop, add'l,		6 87
		144 21

Massachusetts

Andover, Rev. C. C. Torrey,	5 00
Auburndale, Cong. ch., of which Mr. and Mrs. Olin F. Herrick, for Aruppukottai, 30,	416 74
Ballard Vale, Union Cong. ch.	1 00
Berkeley, Friends,	40 00
Blandford, 2d Cong. ch.	1 35
Boston, Immanuel-Walnut-av. Cong. ch. (Roxbury), 1,905.23; 2d Cong. ch. (Dorchester), 68.02; Harvard ch. (Dorchester), 14.71,	1,987 96
Braintree, Storrs Ladies' Foreign Miss. Soc.	18 00
Brookline, Harvard Cong. ch.	901 70
Cambridge, 1st Cong. ch., 200; Pilgrim Cong. ch., 18.36; D. G. Alden, 5,	223 36
Cohasset, 2d Cong. ch.	60 81
Concord, Trin. Cong. ch.	42 66
Dalton, 1st Cong. ch., toward support Rev. T. A. Elmer,	500 00
Douglass, James H. Dudley,	1 00
East Charlemont, Cong. ch.	10 75
Easthampton, 1st Cong. ch.	21 70
Fisherville, Union Cong. ch., toward support Rev. E. C. Partridge,	72 36
Greenfield, 2d Cong. ch., toward support Rev. H. T. Perry,	45 00
Hatfield, Cong. ch.	58 44
Hingham Center, Cong. ch.	80 00
Holyoke, 1st Cong. ch.	30 87
Housatonic, Mrs. M. S. Ramsdell, for Haystack offering,	5 00
Leominster, F. A. Whitney,	15 00
Lincoln, Cong. ch.	154 00
Lynn, Central Cong. ch.	2 00
Malden, Linden Cong. ch.	15 00
Merrimac, Pilgrim Cong. ch.	17 41
Middleboro, North Cong. ch.	54 10
Millbury, 1st Cong. ch., toward support Rev. E. C. Partridge,	72 00
Mittineague, Cong. ch.	9 85
Newton Center, 1st Cong. ch., toward support Rev. Otis Cary,	289 68
Newtonville, Central Cong. ch., 120; A. E. Wyman, 25,	145 00
Northampton, M. C.	15 00
North Attleboro, Oldtown Cong. ch.	9 00
Northboro, Cong. ch.	46 20
Oxford, 1st Cong. ch.	30 00

Palmer, Three Rivers Cong. ch. 14 36
Quincy, Park and Downs Cong. ch. 4 30
Randolph, John E. Bradley, 10 00
Reading, Cong. ch. 50 00
Rochester, 1st Cong. ch. 22 00
Rockport, 1st Cong. ch., of which 5 from Z. A. Appleton, 13 42
Springfield, Hope Cong. ch., of which 141.37 toward support Dr. W. O. Ballantine, 196 57
Watertown, Rev. F. B. Haggard, for Haystack offering, 5 00
Westfield, 2d Cong. ch. 35 00
West Somerville, Cong. ch. 79 89
Wilbraham, 1st Cong. ch. 40 00
Winchester, 1st Cong. ch., toward support Rev. A. W. Clark, 150; 2d Cong. ch., 6.03, 156 03
Wollaston, Cong. ch. 200 00
Worcester, Pilgrim Cong. ch., 49.80; Union Cong. ch., 30; Lake View Cong. ch., 7.77, 87 57
Worthington, Cong. ch. 20 51
——, T. 35 00—5,777 49

Legacies. — Northbridge, Mrs. Lydia A. Morse, by Charles H. Searles, Ex'r, add'l, 3,835 64
Plymouth, Amasa Holmes, by Margaret H. Holmes, Trustee, add'l, 2 50
Quincy, Moses H. Swift, by Thomas J. Emery, Ex'r, add'l, 40 92
Winchester, Lucy B. Johnson, by Rev. Frank A. Johnson, Ex'r, add'l, 39 20—3,918 26

9,695 75

Young People's Societies

VERMONT. — East Barnet, Y. P. S. C. E., for native preacher, Madura, 21 00

MASSACHUSETTS. — Boston, 2d Y. P. S. C. E. (Dorchester), 75; Easthampton, 1st Y. P. S. C. E., for China, 6; Lynn, North Y. P. S. C. E., for Sendai, 12.50; New Salem, Y. P. S. C. E., for Shao-wu, 5; Northbridge, Rockdale, do., 5; Petersham, Y. P. S. C. E., 20; Rockport, 1st Y. P. S. C. E., for Harpoot, 30; Shirley, do., for Shao-wu, 5, 158 50

179 50

Sunday Schools

MAINE. — Brewer, 1st Cong. Sab. sch., 10; No. Anson, do., 1.35, 11 35

NEW HAMPSHIRE. — Jaffrey, Cong. Sab. sch., 5.17; Keene, 1st Cong. Sab. sch., 7.04; No. Weare, do., 2.35, 14 56

VERMONT. — Benson, Cong. Sab. sch., 2.50; Woodstock, do., 10, 12 50

MASSACHUSETTS. — Boston, 2d Cong. Sab. sch. (Dorchester), 5; Essex, Cong. Sab. sch., 10; Gardner, 1st Cong. Sab. sch., toward support Rev. G. H. Hubbard, 10; Holyoke, 2d Cong. Sab. sch., 21.84; Ipswich, 1st Cong. Sab. sch., 7; Lowell, Pawtucket Cong. Sab. sch., 10; Lynn, Central Cong. Sab. sch., 40.98; do., North Cong. Sab. sch., 5.28; Middleboro, Cong. Sab. sch., 5.12; Northampton, Bay State Chapel Sab. sch., for Ing-hok, 5; Pittsfield, Pilgrim Memorial Cong. Sab. sch., for Pang-Chuang, 4.03; South Acton, Cong. Sab. sch., 1.28; Southampton, do., 7; Worcester, Union ch. Bible sch., 11.99; do., Hope Cong. Sab. sch., 10, 154 52

192 93

MIDDLE DISTRICT

Connecticut

Ansonia, Cong. ch. 20 53
Branford, Cong. ch. 61 00
Bridgeport, Black Rock Cong. ch. 61 00
Canterbury, 1st Cong. ch. 13 81
Chester, Cong. ch. 28 03
Coventry, 1st Cong. ch. 18 77
Derby, 2d Cong. ch. 17 57
East Haddam, 1st Cong. ch. 10 86
East Hartland, Cong. ch., toward support Rev. L. S. Gates, 10 00
East Woodstock, Cong. ch. 10 00
Falls Village, Miss H. M. Millard, 1 00
Guilford, 3d Cong. ch. 11 00
Haddam, Rev. E. E. Lewis, 5 00
Hartford, Farmington-av. Cong. ch., to const., with previous donations, FEDERAL B. BRIDGMAN, SAMUEL M. ALVORD, LELAND P. WILSON, MRS. FRANKLIN H. SEARLE, and MISS EMMA C. BURT, H. M., 336.81; Miss A. M. Woodford, 5, 341 81
Higganum, Cong. ch. 23 00
Lyme, Grassy Hill Cong. ch. 6 00
Madison, Cong. ch. 6 33
Middletown, 1st Cong. ch., toward support Rev. H. N. Barnum, 34 35
New Britain, South Cong. ch. 304 17
New Canaan, Cong. ch. 40 00
New Haven, ch. of the Redeemer, toward support Rev. J. E. Tracy, 800; United Cong. ch., for general work, 525; L. H. C., 10, 1,335 00
Norwich, 1st Cong. ch., toward support Mrs. E. H. Smith, 80 00
Old Saybrook, Cong. ch. 16 45
Plymouth, Cong. ch. 13 00
Portland, 1st Cong. ch. 58 11
Redding, Cong. ch. 4 70
Rockville, Union Cong. ch., toward support Rev. W. C. Wilcox, 48.38; do., F. T. Maxwell, 100, 148 38
Rocky Hill, Cong. ch. 14 00
Stonington, 1st Cong. ch. 15 71
Taftville, Cong. ch. 11 54
Thomaston, Cong. ch. 23 72
Unionville, 1st Cong. ch. 75 00
Warren, Cong. ch. 20 00
Whitneyville, Cong. ch. 25 00
Woodbridge, Cong. ch. 2 08—2,866 92

New York

Angola, Miss A. H. Ames, 5 00
Brooklyn, Wm. S. Woolworth, Jr., 5; Miss A. B. Woolworth, 5; Miss I. Brown, 2, 12 00
Buffalo, 1st Cong. ch., J. J. McWilliams, toward support Rev. and Mrs. C. M. Warren, 100 00
Denmark, Cong. ch., Mrs. Edwards, 5 00
Dunton, Cong. ch. 10 00
East Bloomfield, Mrs. E. S. Goodwin, 4 25
Eldred, Cong. ch. 15 00
Friendship, 1st Cong. ch. 18 00
Gaines, Cong. ch. 26 00
Groton, Cong. ch. 12 84
New York, Manhattan Cong. ch., 5; E. O. C., 100; Friend, 15; Readers *Christian Herald*, 2, 122 00
Richford, Cong. ch. 2 39
Riverhead, Sound-av. Cong. ch. 25 91
Rodman, Cong. ch. 17 00
Watervliet, W. H. Dabney, for Haystack offering, 25 00——400 39

Legacies. — Batavia, Phineas L. Tracy, add'l, 7 00

407 39

New Jersey

Elizabeth, 1st Cong. ch. 6 60
Glen Ridge, Cong. ch., toward support Dr. F. Van Allen, 90 00
Plainfield, Cong. ch. 154 68
Vineland, Cong. ch. 2 25——253 53

Pennsylvania

Devon, Alice W. Gulick, 5 00
Kane, 1st Cong. ch. 50 00
Lander, Cong. ch. 4 00
Philadelphia, Central Cong. ch. 24 12
Riggs, S. B. Wittig, 1 00——84 12

Ohio

Amherst, Cong. ch. 3 70
Berlin Heights, Cong. ch. 6 00
Cleveland, Kinsman-st. Cong. ch., 20; East Madison-av. Cong. ch. 6; Denison-av. Cong. ch., 5, 31 00
Columbus, Plymouth Cong. ch. 1 15

Edinburg, 1st Cong. ch. 5 50
Garrettsville, Mrs. Betsey N. Merwin, deceased, 10 00
Grafton, Cong. ch. 1 79
Lenox, Cong. ch. 5 37
Lexington, H. P. Maxwell, 10 00
Oberlin, 1st Cong. ch., 71.06; H. B. Hall, 25, 96 06
Toledo, Washington-st. Cong. ch., for work in Shansi, 17 50
Twinsburg, 1st Cong. ch. 25 00
West Williamsfield, Cong. ch. 10 00——223 07

Maryland

Frederick, M. G. Beckwith, 25 00
Frostburg, Cong. ch. 5 22——30 22

Florida

Callaway, Mrs. Della G. Washburn, for evangelistic work, 25 00

Young People's Societies

Connecticut.—Bridgeport, South Y. P. S. C. E., 14.22; So. Glastonbury, Y. P. S. C. E., 7; Talcottville, do., for Aruppukottai, 15; Wethersfield, do., for Mt. Silinda and Harpoot, 60, 96 22
New York.—Brooklyn, Park Y. P. S. C. E. 15 00
Ohio.—Gomer, Y. P. S. C. E., for Aruppukottai, 30 00
141 22

Sunday Schools

Connecticut.—Bridgeport, Black Rock Cong. Sab. sch., 10; Burlington, Cong. Sab. sch., 3.50; Dayville, do., 2; Derby, 2d Cong. Sab. sch., 10; Durham, Cong. Sab. sch., 5; Hartford, Center Cong. Sab. sch., 30.63; Higganum, Cong. Sab. sch., 2.04; Middlefield, do., 4.56; New Britain, South Cong. Sab. sch., 39.49; Salisbury, Cong. Sab. sch., 5; Southington, 1st Cong. Sab. sch., 16.14; Wauregan, do., 15, 143 36
New York.—Buffalo, Pilgrim Cong. Sab. sch., 5; Sherburne, Cong. Sab. sch., 28.32, 33 32
New Jersey.—Plainfield, Cong. Sab. sch., 23; Vineland, do., 1.40, 24 40
Ohio.—Cleveland, Kinsman-st. Cong. Sab. sch., 5; Tallmadge, Cong. Sab. sch., 32.25, 37 25
Florida.—Lake Helen, 1st Cong. Sab. sch. 3 00
241 33

INTERIOR DISTRICT

Oklahoma

Cline, Friends, 2 86

Indiana

Fort Wayne, Plymouth Cong. ch. 60 00
Hammond, Cong. ch. 6 00
Michigan City, Immanuel Ger. Cong. ch. 5 00——71 00

Illinois

Austin, 1st Cong. ch. 17 10
Batavia, Cong. ch. 5 00
Chicago, South Cong. ch., 64.35; Union Park Cong. ch., of which F. S. Tyrrell, 50, 55.50; Cragin Cong. ch., for Pang-Chuang, 25; Grace Cong. ch., H. S. Develde, 5; Rev. E. N. Andrews, 10, 159 85
Earlville, J. A. D. 25 00
Elburn, 1st Cong. ch. 10 74
Emington, Cong. ch. 31 50
Galesburg, Mrs. M. F. Hennisee, 10 00
Glencoe, Cong. ch. 27 85
Glen Ellyn, Cong. ch. 27 60
Hinsdale, Cong. ch. 69 50
Lacon, Cong. ch., for Pang-Chuang, 30 00
Marseilles, J. Q. Adams, 25 00
Melville, Cong. ch. 6 00
Morgan Park, Cong. ch. 9 76
Morris, 1st Cong. ch. 18 00
Oak Park, 1st Cong. ch., of which 84.50 toward support Rev. R. Chambers, and 138 toward support Dr. W. A. Hemingway, 236 26
Odell, Cong. ch. 20 00
Ottawa, 1st Cong. ch. 13 50
Plymouth, Cong. ch. 5 85
Roodhouse, Cong. ch. 16 41
Sheffield, Cong. ch. 90 29
Somonauk, Union Cong. ch. 13 40
Udina, Cong. ch. 3 50
Wheaton, College ch. of Christ, 10 00
Wilmette, Cong. ch. 35 00——919 11

Michigan

Breckenridge, Cong. ch. and Sab. sch. 20 50
Detroit, Jane M. Barnum, 1 00
Grand Rapids, Park Cong. ch., toward support Dr. C. R. Hager, 15; Rev. G. A. Pollard, 5, 20 00
Imlay City, Cong. ch. 17 00
Lawrence, Cong. ch. 8 00
New Haven, Cong. ch. 2 50
St. Johns, 1st Cong. ch. 42 60
St. Joseph, Cong. ch. 25 00
Three Oaks, Cong. ch. 132 77——269 37

Wisconsin

Cumberland, 1st Cong. ch. 9 10
Endeavor, Cong. ch. 9 80
Lafayette, Cong. ch. 11 00
Lake Mills, Cong. ch. 21 23
Park Falls, 1st Cong. ch. 6 27
Port Washington, Cong. ch. 5 30
Retreat, Sterling Cong. ch. 4 00
Rhinelander, 1st Cong. ch. 16 00
Stoughton, Cong. ch. 1 88
Sun Prairie, Cong. ch. 18 70
Superior, Pilgrim Cong. ch. 29 84——133 12

Minnesota

Freedom, Cong. ch. 5 00
Hawley, Union Cong. ch. 8 20
Lyle, Cong. ch. 20 00
Mankato, 1st Cong. ch. 10 00
Minneapolis, Plymouth Cong. ch., toward support Rev. A. H. Clark, 155 00
Morristown, Cong. ch. 6 16
Round Prairie, Cong. ch. 7 15——211 51

Iowa

Charles City, H. C. Raymond, 25 00
Des Moines, North Park Cong. ch. 16 40
Farragut, Cong. ch. 24 72
Glenwood, Cong. ch. 20 62
Grand View, Cong. ch. 51 72
Grinnell, Cong. ch., toward support Rev. E. E. Aiken, 445 89
Harvey, Cong. ch. 6 50
Ogden, Cong. ch. 3 00
Onawa, Charles E. Clark, 2 00
Preston, Cong. ch., toward support Dr. C. E. Clark 17 00
Primghar, 1st Cong. ch. 13 36
Reinbeck, 1st Cong. ch. 29 65
Shell Rock, Cong. ch. 12 00
Treynor, Ger. Cong. ch. 6 00
Van Cleve, Cong. ch. 7 28——681 14

Missouri

Breckenridge, Cong. ch. 6 00
St. Joseph, Tab. Cong. ch., for Aruppukottai, 30 00
St. Louis, Pilgrim Cong. ch., 58.18; Andrew McBurney, 5, 63 18——99 18

North Dakota

Bordulac, Rose Hill Cong. ch. 5 00
Eureka, Cong. ch. 1 00
Leipzig, Newberg Ger. Cong. ch., 11; Bethany Ger. Cong. ch., 10, 21 00
McHenry, Cong. ch. 5 00
Mooreton, Antelope Cong. ch. 7 00
Wyndmere, Cong. ch. 2 00——41 00

South Dakota

Beresford, Gothland Cong. ch. 3 50
Eureka, Blumenthal Ger. Cong. ch. 3 00
Parkston, Salem, Friedensfeld, Hoffnungsberg, and Zion Ger. Cong. chs. 50 00
Wakonda, Cong. ch. 11 55——68 05

Nebraska

Arlington, Cong. ch. 3 00
Benson, Mrs. Sarah F. Tyler, 5 00
Blair, Cong. ch. 28 85
Hay Springs, Cong. ch. 8 00
Indianola, Cong. ch. 12 50
Keystone, Cong. ch. 12 50
Leigh, 1st Cong. ch. 10 00
Lincoln, 1st Cong. ch. 33 86
Petersburg, Cong. ch. 4 90
Stockham, Cong. ch. 8 00
Sutton, Ger. Cong. ch. 20 00
Taylor, Cong. ch. 9 55——156 16

Kansas

Almena, Cong. ch. 10 00
Kansas City, 1st Cong. ch. 15 00
Manhattan, Mrs. E. E. Shelley, 5 00
Sterling, 1st Cong. ch. 15 74
Topeka, 1st Cong. ch., toward support Rev. Thomas Gray, 43 50
Wabaunsee, Cong. ch. 21 00
Wellington, 1st Cong. ch. 25 00
Westmoreland, Adam Scott, 1 00
Wichita, Fairmount Cong. ch., Mr. and Mrs. C. H. Isely, 6 00——142 24

Montana

Great Falls, 1st Cong. ch. 20 00

Colorado

Colorado Springs, P. C. Hildreth, 15 00
Greeley, Park Cong. ch. 54 70
Pueblo, Minnequa Cong. ch., for China, 7 00——76 70

Young People's Societies

Mississippi. — Clinton, Mt. Hermon Seminary, for Africa, 2 70
Illinois. — Chicago, 1st Y. P. S. C. E., 4.58; De Pue, do., 2.50; Downers Grove, do., toward support Rev. A. MacLachlan, 5; Peoria, Howe Y. P. S. C. E., for Aruppukottai, 4.10; Waukegan, 1st Y. P. S. C. E., for do., 5, 21 18
Michigan. — Moline, Y. P. S. C. E., toward support Rev. L. O. Lee, 14 55
Iowa. — Decorah, Y. P. S. C. E., toward support Rev. and Mrs. G. E. White, 7.50; Sioux Rapids, do., for do., 5; Treynor, Ger. do., 4, 16 50
South Dakota. — Academy, Ward Academy Y. P. S. C. E., toward support Rev. E. B. Haskell, 10; Rapid City, Y. P. S. C. E., for Aruppukottai, 10, 20 00
Nebraska. — Avoca, Y. P. S. C. E., for Mt. Silinda, 5; Lincoln, Plymouth Y. P. S. C. E., for do., 12.50; Omaha, 1st do., for do., 7, 24 50
99 43

Sunday Schools

Louisiana. — Hammond, Cong. Sab. sch. 2 36
Illinois. — Chicago, Union Park Cong. Sab. sch., 8.41; do., Bethel Cong. Sab. sch. (Windsor Park), 5; do., Madison-av. Cong. Sab. sch., 5; Dundee, Cong. Sab. sch., 20; Garden Prairie, do., 1.20; Ontario, do., 6.50, 46 11
Michigan. — Three Oaks, Cong. Sab. sch. 13 40
Wisconsin. — Milton, Cong. Sab. sch., 4; Milwaukee, Pilgrim Cong. Sab. sch., 11.37; Shopiere, Cong. Sab. sch., 5; Sun Prairie, do., 5.10, 25 47
Minnesota. — Ada, Cong. Sab. sch. 3 19
Iowa. — Rockford, Cong. Sab. sch., 3.50; Salem, do., 2.50, 6 00
Missouri. — St. Louis, Pilgrim Y. P. S. C. E. 27 37
North Dakota. — Melville, Cong. Sab. sch. 1 00
South Dakota. — Elk Point, Cong. Sab. sch., 5; Lake Preston, do., 7.55; Worthing, do., 2, 14 55
Nebraska. — Clarks, Cong. Sab. sch. 1 65
Kansas. — Almena, Cong. Sab. sch. 5 00
146 10

PACIFIC DISTRICT

Washington

Black Diamond, Cong. ch. 1 50
Chattaroy, 1st Cong. ch. 4 50
Ritzville, Salem Ger. Cong. ch. 5 00——11 00

Oregon

Forest Grove, Cong. ch., of which J. S. Bishop, 10, 37 48
Newport, C. T. Whittlesey, 2 50
Portland, Ebenezer Cong. ch. 10 00——49 98

California

Berkeley, Loring J. Barker and Miss Barker, toward support Rev. F. F. Goodsell, 72 00
Calexico, Cong. ch. 8 50
Claremont, Cong. ch. 132 21
Corona, Cong. ch. 41 86
Cottonwood, Cong. ch. 12 50
Los Angeles, Trin. Cong. ch., 15.50; J. M. S., toward support Rev. V. P. Eastman, 10, 25 50
Ontario, Bethel Cong. ch., Mr. and Mrs. C. E. Harwood, toward support Rev. W. O. Pye, 150 00
San Bernardino, Bethel Cong. ch. 2 00
San Diego, Logan Heights Cong. ch., 11 25; Emily A. Berlet, 25, 36 25
San Jacinto, Cong. ch. and Sab. sch. 10 75
Santa Rosa, Cong. ch. 7 40
South Berkeley, Cong. ch. 33 50
Suisun, Cong. ch. 1 00——533 47

Young People's Societies

California. — Los Angeles, Pico Heights Y. P. S. C. E., for Sholapur, 7.50; Whittier, Y. P. S. C. E., 25, 32 50

Sunday Schools

Washington. — Spokane, Plymouth Cong. Sab. sch. 3 00

MISCELLANEOUS

Africa

Mt. Silinda, Mr. and Mrs. C. C. Fuller, 10 00

Turkey

Adabazar, Miss Laura Farnham, for work in Africa, 11 00

From the Canada Congregational Foreign Missionary Society
Rev. William T. Gunn, Embro, Ontario, *Treasurer* 450 00

From the American Missionary Association
H. W. Hubbard, New York City *Treasurer*
Income of Avery Fund for missionary work in Africa, 1,673 28

FROM WOMAN'S BOARDS

From Woman's Board of Missions
Miss Sarah Louise Day, Boston, *Treasurer*
(1st ch., Buffalo, N. Y., toward support Rev. C. M. Warren), 5 00

From Woman's Board of Missions of the Interior
Mrs. S. E. Hurlbut, Evanston, Illinois, *Treasurer* 39,829 34

From Woman's Board of Missions for the Pacific
Miss Mary C. McClees, Oakland, California, *Treasurer* 340 00

Additional Donations for Special Objects

Maine. — Eliot, Cong. ch., for native helper, care Rev. J. P. Jones, 40 00
New Hampshire. — Exeter, Phillips Cong. ch., Friend, for Talas School building, care Rev. G. P. Knapp, 25; Manchester, Isaac Huse, for pupil, care Rev. G. P. Knapp, 5, 30 00
Massachusetts. — Boston, Estate of Geo. H. Weston, for church at Lodz, 4,000; do., Brigh-

ton, for microscope for hospital, Shao-wu, 17; Haverhill, Center ch., Crowell Y. P. S. C. E., for Crowell ch., Madura, 40; Mill River, Cong. Sab. sch., for pupil, care Mrs. R. Winsor, 3.75; Mt. Hermon, E. F. B., for Scientific Dept. Foochow College, 8; Springfield, Union Chinese Mission Sab. sch., for work, care Rev. C. R. Hager, 45; Westfield, Elizabeth K. Snow, for pupil, care Miss F. K. Bement, 10; West Wareham, Mrs. Julia R. Morse, for pupils, care Mrs. R. Winsor, 10; Worcester, Chas. H. Morgan, for Ponasang Hospital, 500, 4,633 75

Rhode Island. — Providence, Mrs. A. G. Thompson, for pupil, care Miss S. M. Loughridge, 5 00

Connecticut. — Ansonia, Cong. ch., Friends, for use of Miss J. L. Graf, 5; New London, Mrs. J. N. Harris, for building, care Rev. C. L. Storrs, 500; Norwich, Mrs. O. S. Smith, for pupil, care Rev. E. H. Smith, 10; Simsbury, 1st ch., for work, care J. E. Merrill, 22.19; West Haven, 1st Cong. Sab. sch., for pupil, care Rev. L. P. Peet, 25, and for houseboat, care Rev. G. H. Hubbard, 25, 587 19

New York. — Brooklyn, Chinese Sab. sch. of Central ch., for work, care Rev. C. R. Hager, 140; Denmark, Cong. ch., for St. Paul's Institute, 12.50; Lyons, Young People's League of Presb. ch., for student, care Rev. L. F. Ostrander, 40, 192 50

New Jersey. — Newark, Belleville-av. Cong. Sab. sch., for work, care Rev. A. N. Andrus, 25 00

Pennsylvania. — Pine Iron Works, Miss L. Foreman, for work, care Mrs. J. E. Merrill, 10 00

Ohio. — Elyria, 1st Cong. ch., for work, care Dr. H. N. Kinnear, 82.08; Hudson, Cong. ch. Woman's Asso., for use of Dr. and Mrs. J. P. Jones, 10; Huntsburg, Cong. Sab. sch., for work, care C. C. Fuller, 5; Oberlin, 1st Cong. ch., Henry H. Stone, for native preacher, care Rev. G. D. Wilder, 15; do., do., Friend, for do., 15; do., Mrs. P. A. Crafts, for do., 15; Sullivan, W. F. Persons, for work, care Rev. G. H. Hubbard, 5, 147 08

Maryland. — Baltimore, Friend, by Rev. J. F. Graf, for use of Miss J. L. Graf, 2 00

Tennessee. — Pleasant Hill, Children, for Adana Seminary, 1 00

Illinois. — Alton, Misses E. C. and E. D. Smith, for student aid, St. Paul's Institute, 100; Chicago, Grace Cong. Sab. sch., J. A. Werner's class, for native worker, care Rev. H. G. Bissell, 6.25; do., Grace Cong. ch., Mr. and Mrs. J. A. Werner, for do., 5; do., Summerdale, Y. P. S. C. E., for Edgar B. Wylie School, 10; do., Miss Mary A. Roberts, for pupils, Marathi, 30; Dundee, Mrs. Mary Haeger and Miss T. Haeger, for work, care Rev. C. R. Hager, 100; Elgin, 1st Cong. Sab. sch., for pupil, Amanzimtote, 12; Payson, Rev. D. B. Eells, for native helpers, care Mrs. R. Winsor, 50; ——, Friend, for work in Japan, 1, 314 25

Michigan. — Detroit, Eva B. Adams, for pupil, care Rev. J. H. Dickson, 12; Grand Rapids, Park Sab. sch., 22.50, Plainfield-av. Y. P. S. C. E., 7.50, East-st. do., 3, Plymouth, do., 3.75, Smith Memorial Three O'Clocks, 1, Barker Memorial Y. P. S. C. E., 3, all toward support S. L. Caldwell, 52 75

Iowa. — Exira, Cong. ch., for school, care Rev. J. X. Miller, 10.25; Marshalltown, J. G. Brown, for native worker, care Rev. J. P. McNaughton, 30; Salem, Y. P. S. C. E., for work, care Dr. Wm. Cammack, 5, 45 25

Minnesota. — Minneapolis, Fifth-av. Y. P. S. C. E., for Bible-woman, care Miss E. S. Hartwell, 10 00

South Dakota. — Parkston, Salem Ger. Cong. ch., Friedenfeld do., Hoffnungsberg do., and Zion's do., for work, care Rev. C. R. Hager, 27, and for work, care Miss J. L. Graf, 10, 37 00

Nebraska. — Indianola, Y. P. S. C. E., 10, and Flora B. Quick, 10, both for pupils, care Rev. E. W. Ellis, 20 00

Utah. — Mercur, L. G. Thayer, for work, care Dr. and Mrs. F. F. Tucker, 100 00

Nevada. — Reno, Jean Cutting, for work, care Rev. Wm. Hazen, 15 00

Idaho. — Boise, Y. P. S. C. E., for pupil, Marash, 4 40

Washington. — Seattle, Plymouth Y. P. S. C. E., for student, care Rev. E. W. Ellis, 40 00

California. — Alameda, 1st Cong. ch., Friend, for native worker, care Rev. A. H. Clark, 21.25; Claremont, Cong. Sab. sch., for Bible-woman, care Rev. H. G. Bissell, 9; Long Beach, E. W. Hoag, for work, care Miss R. M. Bushnell, 15; Oakland, Fourth Cong. ch., Harriet R. and Charlotte E. Palmer, for pupil, care Rev. Wm. Hazen, 20; San Jacinto, Cong. Sab. sch., for pupil, care Rev. R. A. Hume, 3.75, 69 00

Hawaii. — Honolulu, Mrs. L. B. Coan, for Ponasang Hospital, 30 00

Turkey. — Aintab, Young People's Miss. Band, 2d ch., for native preacher, Foochow, 15 00

FROM WOMAN'S BOARDS

From Woman's Board of Missions

Miss Sarah Louise Day, Boston, *Treasurer*

For pupil, care Miss M. L. Daniels,	10 00	
For work, care Mrs. E. F. Carey,	5 00	
For work, care Dr. G. C. Raynolds,	25 00	
For use of Dr. M. E. Stephenson,	2 14	
For use of Dr. M. E. Stephenson,	10 00	
For work, care Miss Edith Gates,	20 00	
For Bible-women's house, care Miss M. M. Root,	125 00	
For pupil, care Miss H. L. Osborne,	10 00	
For Bible-woman, care Dr. C. R. Hager,	30 00	
For work, care Mrs. S. C. Bartlett,	11 00	248 14

From Woman's Board of Missions of the Interior

Mrs. S. E. Hurlbut, Evanston, Illinois, *Treasurer*

For pupil, care Miss H. G. Wyckoff,	6 00	
For Bible-woman, care Miss S. W. Orvis,	35 00	
For pupil, care Miss A. U. Hall,	12 00	
For Bible-woman, care Mrs. R. Chambers,	15 00	
For Bible-woman, care Mrs. R. Chambers,	14 25	
For use of Miss C. R. Willard,	5 00	
For Foochow Girls' College,	25 00	
For Bible-woman, care Miss M. H. Porter,	100 00	
For use of Miss M. M. Haskell,	10 00	
For pupils, care Miss A. L. Millard,	25 00	
For pupil, care Mrs. F. D. Wilder,	30 00	
For work, care Miss N. N. Russell,	5 00	282 25

From Woman's Board of Missions for the Pacific

Miss Mary C. McClees, Oakland, California, *Treasurer*

For pupils, care Dr. W. O. Ballantine,	55 00

Income Blank Memorial Fund

For scholarship Anatolia College,	39 00
	7,050 56
Donations received in October,	64,178 36
Legacies received in October,	3,932 13
	68,110 49

Total from September 1, 1907, to October 31, 1907. Donations, $83,622.43; Legacies, $13,916.73 = $97,539.16.

The Morning Star

Bulgaria. — Philippopolis, Cong. Sab. sch. primary class,	2 20

Woman's Medical Mission, Jaffna

Connecticut. — Rockville, Union Cong. ch.	12 50

Ruth Tracy Strong Fund

(For work at Beira, East Africa)

For Expense

Illinois. — Oak Park, Mrs. M. S. Leach,	5 00
Michigan. — Hudson, Mrs. C. B. Stowell,	5 00
	10 00

Minutes of the Annual Meeting

WEDNESDAY, 9 A.M.

THE American Board of Commissioners for Foreign Missions commenced its Ninety-eighth Annual Meeting in the Pilgrim Congregational Church, Cleveland, Ohio, Wednesday, October 9, 1907, at 9 A.M.

CORPORATE MEMBERS PRESENT

Maine

John M. Gould, Portland.

New Hampshire

Rev. Edward C. Ewing, Newcastle.
Rev. George E. Hall, Dover.

Vermont

Rev. Henry Fairbanks, St. Johnsbury.
Charles W. Osgood, Bellows Falls.
Gilbert M. Sykes, Dorset.
Rev. Lucius F. Reed, Montpelier.
Rev. Harry R. Miles, Brattleboro.
Rev. Charles H. Dickinson, Middlebury.

Massachusetts

A. Lyman Williston, Northampton.
Rev. Elnathan E. Strong, Auburndale.
Samuel B. Capen, Boston.
G. Henry Whitcomb, Worcester.
Rev. Francis E. Clark, Auburndale.
Rev. Albert E. Dunning, Brookline.
Rev. John R. Thurston, Whitinsville.
Rev. William W. Jordan, Clinton.
Rev. Charles H. Daniels, South Framingham.
Rev. James L. Barton, Newton Center.
Rev. DeWitt S. Clark, Salem.
Charles A. Hopkins, Brookline.
Frank H. Wiggin, Boston.
Henry E. Cobb, Newton.
Rev. Asher Anderson, Boston.
Rev. Frank L. Goodspeed, Springfield.
Thomas Todd, Concord.
Rev. Edward C. Moore, Cambridge.
Rev. Franke A. Warfield, Milford.
Rev. Cornelius H. Patton, Newton.
Rev. Philip S. Moxom, Springfield.
Frank Wood, Boston.
Herbert A. Wilder, Newton.
Francis O. Winslow, Norwood.
Rev. John H. Denison, Boston.
Rev. William E. Strong, Newtonville.
Francis A. Rugg, Greenfield.

Rhode Island

Rev. James H. Lyon, Central Falls.
Herbert J. Wells, Kingston.

Connecticut

Rev. Edward N. Packard, Stratford.
Rev. Azel W. Hazen, Middletown.
John H. Perry, Southport.
Rev. William W. McLane, New Haven.
Rev. John DePeu, Bridgeport.
Rev. Arthur L. Gillett, Hartford.
George B. Burrall, Lakeville.
Rev. Arthur W. Ackerman, Torrington.
Rev. Frank S. Child, Fairfield.
David N. Camp, New Britain.
Rev. William H. Holman, Southport.
Rev. Henry C. Woodruff, Bridgeport.
Rev. Williston Walker, New Haven.
Rev. Ambrose W. Vernon, New Haven.

New York

Rev. Henry A. Stimson, New York City.
Chester Holcombe, Rochester.
Rev. Charles C. Creegan, New York City.
Rev. William A. Robinson, Syracuse.
Rev. Franklin S. Fitch, Buffalo.
Charles A. Hull, Brooklyn.
Rev. Albert J. Lyman, Brooklyn.
Rev. Charles H. Richards, New York City.
Rev. Nehemiah Boynton, Brooklyn.
Lucien C. Warner, New York City.
J. J. McWilliams, Buffalo.
Rev. Charles E. Jefferson, New York City.
Guilford Dudley, Poughkeepsie.
Rev. Homer T. Fuller, Fredonia.
Rev. Elliott C. Hall, Jamestown.
H. B. Olmstead, Walton.
William H. Crosby, Buffalo.

New Jersey

Rev. Amory H. Bradford, Montclair.
Rev. William Hayes Ward, Newark.

Pennsylvania

Rev. Thomas C. Edwards, Kingston.

Ohio

Rev. William E. Park, Oberlin.
Rev. Washington Gladden, Columbus.
Walter A. Mahony, Columbus.
Rev. Caspar W. Hiatt, Cleveland.
Rev. Dan F. Bradley, Cleveland.
Rev. Henry M. Tenney, Oberlin.
Lucius F. Mellen, Cleveland.
Rev. Arthur H. Pearson, Oberlin.
William W. Mills, Marietta.
Pres. Henry C. King, Oberlin.
Rev. John R. Nichols, Marietta.
Rev. John W. Bradshaw, Oberlin.
Rev. Irving W. Metcalf, Oberlin.
Rev. Thomas D. Phillips, Chardon.
W. I. Chamberlain, Hudson.
Rev. Edward I. Bosworth, Oberlin.
John G. Jennings, Cleveland.
Edward H. Rhoades, Toledo.
Uriah S. Shelly, Ashland.

Tennessee

Rev. James G. Merrill, Nashville.

Illinois

Rev. Edward M. Williams, Chicago.
Rev. E. F. Williams, Chicago.
Rev. William A. Waterman, Elgin.
Rev. Julian M. Sturtevant, Chicago.
Edward H. Pitkin, Oak Park.
Rev. A. N. Hitchcock, Chicago.
Rev. Sydney Strong, Oak Park.
H. T. Lay, Kewanee.
David Fales, Lake Forest.
Rev. Frank N. White, Chicago.
Pres. Thomas McClelland, Galesburg.
Rev. William E. Barton, Oak Park.
Thomas C. MacMillan, Chicago.
Rev. Charles L. Morgan, Elgin.
Frank Kimball, Oak Park.
Rev. John C. Myers, Gridley.

Michigan

Pres. James B. Angell, Ann Arbor.
Rev. William H. Warren, Lansing.
Frank D. Taylor, Detroit.
Rev. Archibald Hadden, Muskegon.
George N. Stray, Ludington.
C. B. Stowell, Hudson.

Wisconsin

Rev. George R. Leavitt, Beloit.
Pres. Edward D. Eaton, Beloit.
Rev. Alexander R. Thain, Wauwatosa.
John M. Whitehead, Janesville.
Rev. Eugene G. Updike, Madison.
Orrin H. Ingram, Eau Claire.
C. S. Kitchell, Milwaukee.

Minnesota

Rev. James W. Strong, Northfield.
Rev. Leavitt H. Hallock, Minneapolis.
Rev. George R. Merrill, Minneapolis.
William H. Laird, Winona.
Miss Margaret J. Evans, Northfield.
Pres. Cyrus Northrop, Minneapolis.
Lowell E. Jepson, Minneapolis.
David Percy Jones, Minneapolis.
Frederick W. Lyman, Minneapolis.
George E. Perley, Moorhead.

Iowa

Nathan P. Dodge, Council Bluffs.
Rev. Alvah L. Frisbie, Des Moines.
Rev. J. E. Snowden, Cedar Falls.
L. A. McMurray, Webster City.
W. B. Whiting, Whiting.
Rev. Wesley E. Bovey, Traer.
Rev. William L. Bray, Sheldon.

Missouri

Augustus W. Benedict, St. Louis.
Rev. Charles S. Mills, St. Louis.

North Dakota

Rev. George B. Denison, Cando.

Nebraska

Rev. John E. Tuttle, Lincoln.

Colorado

Rev. Frank T. Bayley, Denver.

Washington

Pres. Stephen B. L. Penrose, Walla Walla.
Rev. Edward L. Smith, Seattle.
Rev. Francis J. Van Horn, Seattle.

California

Rev. Warren F. Day, Los Angeles.

Hawaiian Islands

Peter C. Jones, Honolulu.

MALE HONORARY MEMBERS PRESENT

Maine

Rev. Calvin M. Clark, Bangor.

New Hampshire

Rev. Willis A. Hadley, Keene.
Rev. M. D. Bisbee, Hanover.

Vermont

Rev. Isaac Jennings, Bennington.
Rev. D. Miner Rogers, East Dorset.
Rev. Rufus C. Flagg, Newport.

Massachusetts

Rev. L. P. Broad, Boston.
James H. Barton, Springfield.
Rev. Charles S. Holton, Newburyport.
Rev. George P. Merrill, Newburyport.
Rev. Samuel H. Lee, Springfield.
Rev. Arthur J. Covell, Lynn.
Dea. John L. Kilbon, Lee.
Rev. Preston R. Crowell, Petersham.
Rev. George W. Andrews, Dalton.
W. W. Curtis, West Stockbridge.

Rhode Island

Rev. James E. McConnell, Providence.

Connecticut

F. C. Sherman, New Haven.
Rev. Newell M. Calhoun, Winsted.
Rev. Ozora S. Davis, New Britain.
Rev. H. E. Peabody, Hartford.
Rev. Joel S. Ives, Hartford.
Rev. Enoch H. Burt, Ivoryton.
Rev. Henry A. Blake, Stafford Springs.
Rev. H. G. Barnard, Tolland.
Rev. George F. Waters, Woodstock.
Rev. John Hutchins, Litchfield.
Rev. W. D. Hart, Wilton.
Rev. Frank A. Johnson, New Milford.
Henry B. Wilcox, Bristol.

New York

Rev. A. M. Wright, Ogdensburg.
Rev. William A. Trow, Sherburne.
Rev. Duncan MacGregor, Antwerp.
Rev. Jesse B. Felt, Pulaski.
H. W. Hubbard, New York City.
F. W. Spaulding, M.D., Clifton Springs.
Rev. Newton W. Bates, West Bloomfield.

New Jersey

Rev. George P. Eastman, Orange.

North Carolina

Rev. M. L. Baldwin, Greensboro.

Ohio

Wilmot V. Metcalf, Oberlin.
Rev. C. W. Riggs, Oberlin.
Rev. Frank E. Kenyon, Wauseon.
Rev. E. A. King, Sandusky.
Louis J. Luethi, Cleveland.
Rev. William H. Woodwing, Columbus.
Rev. J. P. Riedinger, West Park.
Rev. Jeremiah Cromer, Wellington.
Rev. Dwight M. Pratt, Cincinnati.
Rev. William E. Cadmus, Elyria.
Rev. Harry D. Sheldon, Lorain.
Rev. Charles E. Hitchcock, Claridon.
Rev. J. Calvin Treat, Burton.
Rev. Charles J. Dole, Springfield.
Rev. Edward A. Zeeper, Dover.

Illinois

E. A. Redington, Evanston.
Rev. G. T. McCollum, Marseilles.
Rev. John B. Fairbanks, Jacksonville.
Rev. Quincy L. Dowd, Roscoe.

Kentucky

Rev. M. K. Pasco, Berea.

Wisconsin

Rev. H. A. Miner, Madison.

Iowa

Rev. J. E. Brereton, Waverly.

Missouri

Rev. H. F. Swartz, Webster Groves.
Rev. Joseph B. Kettle, St. Joseph.
Rev. Cyrus F. Stimson, Kansas City.

Kansas

Rev. James G. Doughertv Kansas City.
H. D. Gray, Topeka.

Nebraska

Rev. J. D. Stewart, Aurora.
Rev. George W. Mitchell, Chadron.
Rev. Charles H. Rogers, Lincoln.

North Dakota

Rev. E. Ellsworth Smith, Glen Ullin.
Rev. J. C. Watt, Maxbass.

South Dakota

Rev. W. H. Thrall, Huron.

California

Rev. William Davies, Los Angeles.
Rev. Clifford N. Hand, Los Angeles.
G. E. Soper, Pomona.
Rev. J. H. Harwood, Paradise.

Washington

Rev. Samuel Greene, Seattle.

MISSIONARIES PRESENT

*Rev. William E. Fay, West Central Africa.
*Rev. T. W. Woodside, West Central Africa.
Mrs. T. W. Woodside, West Central Africa.
Miss Emma C. Redick, West Central Africa.
Miss E. C. Clarke, European Turkey.
*Rev. H. S. Barnum, Western Turkey.
*Rev. E. C. Partridge, Western Turkey.
Mrs. E. C. Partridge, Western Turkey.
Miss M. I. Ward, Western Turkey.
*D. M. B. Thom, M.D., Eastern Turkey.
Mrs. D. M. B. Thom, Eastern Turkey.
*Rev. T. D. Christie, Central Turkey.
*Rev. R. M. Cole, Eastern Turkey.
Mrs. R. M. Cole, Eastern Turkey.
Miss M. M. Foote, Eastern Turkey.
*Rev. R. S. Stapleton, Eastern Turkey.
Mrs. R. S. Stapleton, Eastern Turkey.
*Rev. J. S. Chandler, Madura.
Mrs. J. S. Chandler, Madura.
Frank Van Allen, M.D., Madura.
Mrs. Frank Van Allen, Madura.
*Rev. F. E. Jeffery, Madura.
Mrs. F. E. Jeffery, Madura.
Rev. J. J. Banninga, Madura.
Mrs. J. J. Banninga, Madura.
Miss Helen E. Chandler, Madura.
*Rev. G. G. Brown, Ceylon.
Mrs. W. S. Ament, China.
Mrs. C. A. Nelson, China.
Miss Martha Wiley, China.
*Rev. G. W. Hinman, China.
Miss Gertrude Wyckoff, China.
Mrs. Alice M. Williams, China.
*J. H. DeForest, D.D., Japan.
Mrs. E. S. DeForest, Japan.
*Wallace Taylor, M.D., Japan.
Mrs. Wallace Taylor, Japan.
*Rev. Hilton Pedley, Japan.
Mrs. Hilton Pedley, Japan.
Rev. H. B. Newell, Japan.
Mrs. H. B. Newell, Japan.
Miss A. H. Bradshaw, Japan.
Mrs. Cyrus A. Clark, Japan.
*Rev. I. M. Channon, Micronesia.
*Rev. Thomas Gray, Micronesia.
Rev. Ph. A. Delaporte, Micronesia.
Mrs. Ph. A. Delaporte, Micronesia.

Persons under Appointment

Rev. and Mrs. Phineas B. Kennedy, European Turkey.
Rev. D. Miner Rogers, Eastern Turkey.
Albert W. Staub, China.

President Capen took the chair, and devotional services were conducted by Rev. L. H. Hallock, of Minneapolis, Minn.

The material portions of the Minutes of the last meeting were read.

The President appointed the following Committee on Nominations: Rev. E. G. Updike, Charles A. Hull, Rev. De Witt S. Clark, Frank Kimball, Rev. Francis L. Hayes.

The following committees were nominated by the President and were elected: —

Committee of Arrangements. — Rev. D. F. Bradley, Rev. Edgar S. Rothrock, C. L. Fish, F. C. Case, J. G. Jennings, J. H. Wade, J. B. Smiley.

Business Committee. — F. W. Lyman, H. H. Bridgman, Rev. C. L. Morgan, Prof. C. L. Nash, Guilford Dudley, Rev. R. W. McLaughlin, E. H. Rhoades.

Frank H. Wiggin, the Treasurer of the Board, presented his report and the report of the Auditors, with that of the expert accountant.

Notice was given by the Recording Secretary of a proposed amendment to the By-Laws to bring them into accord with the rules of order of the National Council, especially to dispense with the motion to "accept" reports; and by unanimous consent that method of procedure was at once put into practice.

Sec. C. H. Patton presented the report of the Prudential Committee on the Home Department, including a recommendation that a committee of seven be appointed to consider the matter of merging the *Missionary Herald* with other publications, and the recommendation was adopted.

Sec. E. E. Strong presented the Annual Survey of the Missions.

President Capen made his annual address.

Prayer was offered by Rev. J. R. Thurston.

An address was made by Rev. Thomas D. Christie, president of St. Paul's Collegiate Institute of Tarsus.

Mr. Hull reported for the Nominating Committee the following committees, and they were appointed: —

Committee on Treasurer's Report. — Frank A. Day, I. W. Metcalf, O. H. Ingram, C. W. Osgood, A. W. Benedict.

Committee on the Report of the Foreign Department. — Prof. Ambrose W. Vernon, Rev. E. Lincoln Smith, Rev. W. H. Bolster, David Fales, A. D. Gray.

Committee on the Report of the Home Department. — Rev. W. H. Day, E. H. Pitkin, Rev. W. W. McLane, Rev. R. A. MacFadden, Pres. S. B. L. Penrose.

Committee on Nomination of Officers. — Prof. Williston Walker, Rev. Frank N. White, Rev. Frank T. Bailey, H. Clark Ford, Peter C. Jones.

Committee on Place and Preacher. — Rev. A. J. Lyman, D. Percy Jones, Prof. A. L. Gillett, Rev. F. J. Van Horn, Pres. E. D. Eaton.

The Secretary was instructed to send to District Secretary Tenney, of California, an expression of the sympathy of the Board in the sudden sorrow that has fallen upon him in the death of his wife.

The President offered a series of resolutions, which was referred to the Business Committee.

Prayer was offered by Rev. E. F. Williams, and recess taken to two o'clock.

WEDNESDAY, 2 P.M.

The President took the chair at two o'clock, and prayer was offered by Pres. S. B. L. Penrose.

Addresses were made by Rev. Thomas Gray, of Ponape, Rev. Philip A. Delaporte, supported by the Central Church of Honolulu, on the island of Nauru, Rev. I. M. Channon, of the Gilbert Islands, and Rev. G. G. Brown, of Ceylon. Prayer was offered by Rev. John R. Nichols.

Mr. Charles A. Hull presented the report of the Committee on the Treasurer's Report.

Rev. W. H. Day presented the report of the Committee on the Home Department.

Addresses were made by Rev. Henry S. Barnum, of Constantinople, and Rev. Ernest C. Partridge, of Sivas.

The President appointed a special committee on the matter of merging the *Missionary Herald:* Pres. E. D. Eaton, A. W. Benedict, Rev. J. W. Strong, A. L. Williston, W. W. Mills, Rev. W. W. McLane, Nathan P. Dodge.

Prayer was offered by Rev. J. E. Tuttle, and recess taken till 7.30 P.M.

WEDNESDAY EVENING

The President took the chair at 7.30 o'clock. Prayer was offered by Rev. A. L. Frisbie.

Addresses were made by Secretary Hitchcock and Prof. E. C. Moore, of the Deputations, in reference to their recent tours on mission fields.

At the parallel meeting in the Methodist Church similar addresses were made by Secretaries Barton and Creegan.

Prayer was offered by Rev. Sydney Strong, and recess taken till Thursday morning.

THURSDAY MORNING

The President took the chair at nine o'clock.

Devotional exercises were led by Rev. Frank T. Bailey.

The Minutes of yesterday's sessions were read and approved.

Secretary Creegan moved that the salutations of the Board be sent to Rev. Griffith John, the distinguished missionary of the London Missionary Society, who is now in this country, and it was so voted.

Addresses were made by Rev. John J. Banninga, of the Madura Mission, and by Dr. Frank Van Allen, Rev. Franklin E. Jeffery, and Rev. John S. Chandler, all of the same mission.

Prayer was offered by Rev. Clarence F. Swift.

Mr. F. W. Lyman, of the Business Committee, reported, with recommendation, the resolutions offered by the President, and they were adopted as follows: —

Whereas, it is estimated that there are 500,000,000 of people in the districts of the various foreign mission fields, occupied by the missionaries from the United States and Canada, and a like number in the fields occupied by the missionaries of Great Britain; and,

Whereas, in the allotment of missionary fields to the various denominations in the United States, Canada, and Great Britain, there is in those assigned exclusively to the work of the American Board a population estimated at 75,000,000 of people looking to this Board alone for the gospel message; and,

Whereas, in all these fields there is an increasing demand for the enlargement of evangelistic, educational, medical, and publication work, far beyond the ability of the American Board to meet with its present means; and,

Whereas, in certain fields, notably in China, conditions exist which ought to be met at once by a great enlargement, especially along the lines of Christian education, which opportunity is rapidly passing; and,

Whereas, there has recently been inaugurated in this country a Laymen's Missionary Movement, interdenominational and international, which has had the approval of the officers of the foreign missionary boards of the United States, Canada, and Great Britain, as well as the indorsement of leading laymen in all these countries, so that committees are already at work in several denominations planning to organize the men for larger giving —

We, therefore, the Corporate Members of the American Board, hereby

(1) *Resolve*, That we express our hearty sympathy with this movement to reach the men of today in some effective alliance looking to the evangelization of the world.

(2) *Resolved*, That as other branches of the Christian Church have accepted the trust that has fallen to them in the cultivation of their respective fields, the American Board at the opening of this second century accepts in turn and in trust its field estimated to contain 75,000,000 of people, and pledges its earnest effort to evangelize these millions without halting or hesitating in the task.

(3) *Resolved*, That, in coöperation with the Laymen's Missionary Movement, we urge our members in the various cities and counties throughout our country to coöperate with laymen of other denominations to the end that there may be in every large center of population an interdenominational committee, which, working in harmony with regular denominational missionary organizations and conferences and church committees, shall endeavor to promote an aggressive and adequate missionary policy among the men in all the churches of their district.

(4) *Resolved*, That the laymen in each local church, where there is not at present any efficient missionary committee, be urged to organize at once such committees, with the purpose of securing the intelligent interest of every man. That we urge the acceptance of the declaration of purpose hereto annexed, adopted by the Laymen's Missionary Movement as broad and catholic in its outlook, and one to which all our men should respond. We would urge further that it should be the effort of such committees to secure from all men gifts which shall be worthy of themselves and the present day opportunities, and worthy of Him whose name we bear.

(5) *Resolved*, That inasmuch as the American Board was born, and has continued thus far, in a spirit of prayer, we endeavor to cultivate still more this spirit among the men of our churches, since, in order to conquer this world for righteousness, we need prayer and lives and funds, and only as we are interested to pray shall we be interested to give.

(6) *Resolved*, That while our first effort should be to attain the very small increase required to reach the amount recommended by the National Advisory Committee under the Apportionment Plan, this shall be considered only as a beginning; and that we should strive to double as speedily as possible our gifts, so that the American Board's income shall average annually two dollars per member of our Congregational churches. When the men in other denominations are planning not only to double, but to quadruple their gifts, this seems to be well within our reach.[1]

(7) *Resolved*, That we believe that such increase of giving, so far from being an injury to the great and vital work that is being done by our home societies, would contribute to the increase of gifts to home objects, for the experience of the world has been that when the vision of the church is as wide as the world, then, and then only, do the home churches receive for themselves their largest blessings.

(8) *Resolved*, That we urge the officers of this Board, so far as they possibly can, to endeavor to bring before our various church clubs the great world-wide field in all its length and breadth, believing that these clubs can come to higher usefulness and do a greatly increased service in helping to bring in the kingdom of God.

(9) *Resolved*, That we urge upon laymen of means the importance of endowment for our collegiate and theological institutions in the East, upon which depends so fully the advance, self-support, and self-propagation of the direct and permanent work of evangelization.

(10) *Resolved*, That as the Laymen's Missionary Movement has already aroused many men all over the world to a new enthusiasm, has carried courage and joy to the missionaries at the front, and as the women and the young people are already organized for service, it is for the men of today in our Congregational churches, who control so largely the money, to put their gifts and their prayers and their business sagacity into coöperation with this new movement, which has for its object the arousing of all men to more earnest efforts to reach speedily every man with the message of the cross.

(11) *Resolved*, That as it is hoped by the Laymen's Missionary Movement that it may be possible to suggest some unified and comprehensive plan of missionary finance, to be worked out definitely and practically by each denomination, which shall appeal alike to the Christian conscience and the business judgment of our wisest men, therefore it is for the American Board, which was the leader in the last century, to be worthy still of its great inheritance, and to join with the men of other faiths in all efforts thus to hasten the final victory. Let us have with them the joy of sacrifice and the passion for service, in the name and for the sake of our Master, our Lord and our King.

THE DECLARATION OF THE LAYMEN'S MISSIONARY MOVEMENT

Believing it to be the duty of the Church of Christ to preach the gospel to every creature, it is my purpose to pray, to give, to study, and to work, as God may give me opportunity, that the church of this generation may obey this command.

The Business Committee also recommended that the action of the Prudential Committee in arranging with the officers of the National Council and affiliated societies for a union preaching and communion service be approved, and that the Secretary be instructed to complete the Minutes in accordance herewith, and it was so voted.

The annual sermon was therefore that delivered by Rev. George A. Gordon, of Boston, on Sunday morning, October 14, on the text, John 17: 3, and with the subject, "The Sure and Living Faith," before the assembled delegates of the National Council and the affiliated missionary societies.

[1] See page 624 for the addition to this resolution by amendment.

Rev. A. J. Lyman, of the Committee on Place and Preacher, reported recommending Brooklyn, N. Y., as the place, and that the preacher be Rev. C. S. Mills, with Rev. Washington Gladden as alternate, and it was so voted.

Hon. John H. Perry offered the following Rules of Order, being those of the National Council, as substitute for the Rules of Order comprised in Section V, paragraphs 29–37, of the By-Laws now in use by the Board, and they were adopted: —

RULES OF ORDER

The Rules of Order shall be those of the common parliamentary law, with the following modifications: —

1. When a question is under debate no motion shall be received except to adjourn, to lay on the table, to postpone indefinitely, to postpone to a time certain, to commit, to amend, which motions shall have precedence in the order named, and, except to lay on the table and to adjourn, shall be debatable. But the Board at any time, on the motion of one member seconded by five others and passed by a two-thirds vote of those present and voting, may order the previous question upon any principal or subsidiary debatable motion then pending. After this is so ordered, the debate shall not be cut off for one-half hour, provided any member desires to speak; but during that time no person shall speak more than once, or more than five minutes.

2. No member shall speak more than twice to the merits of any question under debate, except by special permission of the body; nor more than once, until every member desiring to speak shall have spoken.

3. Ordinarily, voting shall be *viva voce*, or by show of hands; but any member may call for a division, in which case the number voting on each side shall be counted, announced by the chair, entered in the Minutes, and published in the printed reports of the proceedings.

4. When a committee report has been presented, it shall, in the absence of objection, be deemed to be received by the Board, and unless otherwise disposed of shall pass to the Recording Secretary for preservation, but shall not be spread upon the Minutes.

If the report contains recommendations or resolutions which call for action by the Board, those recommendations or resolutions shall thereupon be deemed to be before it for adoption upon motion of the committee, and shall be subject to such rules as are prescribed by parliamentary law for similar motions.

The action taken by the Board in these cases shall be entered on the Minutes.

Rev. W. H. Bolster offered the report of the Committee on the Foreign Department, and an address was made by Prof. A. W. Vernon.

Prayer was offered by Pres. J. G. Merrill.

Addresses were made by Rev. Wallace Taylor, M.D., Rev. H. Pedley, Rev. H. B. Newell, and Rev. J. H. DeForest, all of Japan.

Prayer was offered by Rev. Philip S. Moxom, and recess taken till 2 P.M.

THURSDAY AFTERNOON

The President took the chair at two o'clock.

Prayer was offered by Rev. John S. Chandler.

Addresses were made by Mr. Alfred E. Marling, of New York, of the International Committee of the Young Men's Christian Association and the Laymen's Foreign Missionary Movement; Mr. William T. Ellis, of Philadelphia; Mr. John B. Sleman, Jr., of Washington, D. C., secretary of the Laymen's Movement; and Mr. D. Percy Jones, of Minneapolis, who offered a resolution as follows: —

That the resolutions offered by the President and adopted this morning be amended by the addition to the sixth resolution of the words, "Ultimately a much larger sum will be required in order properly to cover our great field with its 75,000,000 of people."

This resolution was adopted.

Prayer was offered by Mr. William Shaw.

Rev. Charles H. Daniels reported for the Committee on New Members, presenting the resignations of the following persons, which were accepted: Walter A. Mahony, of Ohio; Rev. F. W. Baldwin, of New Hampshire; Pres. M. H. Buckham, of Vermont; Rev. Warren F. Day, of California. Also the following names of those who had lost membership by removal from the conferences or associations which they represented: Rev. Benjamin Swift, Vermont; Rev. S. M. Cathcart, Massachusetts; Rev. H. K. Hawley, North Dakota; Rev. R. B. Larkin, California. Also the following names for election as Corporate Members, and they were elected by ballot: Rev. John Hastings Quint, Lincoln Conference, Maine; Seba A. Holton, Barnstable Conference, Massachusetts; Lemuel LeBarron Dexter, Old Colony Conference, Massachusetts; D. W. Williams, Hartford East Conference, Connecticut; Rev. Theophilus S. Devitt, New Haven East Consociation, Connecticut; Charles H. Aldrich, Suffolk Association, New York; Frank L. Fairchild, Central Conference, Ohio; Rev. Dwight Mallory Pratt, Miami Conference, Ohio; Rev. Walter C. Veazie, Lone Star Association (State), Texas; James C. Hanna, Aurora Association, Illinois; G. C. Meisel, Eastern Association, Michigan; Rev. Carl S. Patton, Jackson Association, Michigan; E. N. Coleman, Davenport Association, Iowa; Rev. Frank W. Hodgdon, Grinnell Association, Iowa; Rev. Herbert J. Hinman, Northeastern Association, Iowa; George A. Guild, Northern Association, Kansas; Arthur D. Parker, Jamestown Association, North Dakota; Rev. Henry K. Booth, Sacramento Valley Association, California; Rev. John H. Williams, San Bernardino Association, California; Hon. Henry P. Baldwin, Maui, Molokai, and Lanai Association, Hawaiian Islands. At large: M. A. Dean, Illinois; Pres. William N. Ferrin, Oregon; Rev. George A. Hall, Massachusetts; Rev. William Douglas Mackenzie, Connecticut; D. K. Pearsons, Illinois; Pres. Alfred T. Perry, Ohio; John B. Sleman, Jr., District of Columbia; Edward B. Sturges, Pennsylvania; Pres. Graham Taylor, Illinois.

Prof. Williston Walker offered the report of the Committee on Officers, nominating the following list, and they were elected by ballot: —

President

Samuel B. Capen, ll.d.

Vice-President

Pres. Henry Churchill King, d.d.

Corresponding Secretaries

Rev. James L. Barton, d.d.
Rev. Cornelius H. Patton, d.d.

Recording Secretary

Rev. Henry A. Stimson, d.d.

Assistant Recording Secretary

Rev. Edward N. Packard, d.d.

Editorial Secretaries

Rev. Elnathan E. Strong, d.d., *Emeritus*
Rev. William E. Strong

Associate Secretary

Harry Wade Hicks

Treasurer

Frank H. Wiggin, Esq.

Auditors

Edwin H. Baker, Esq.
Henry E. Cobb, Esq.
William B. Plunkett, Esq.

Prudential Committee

Term expires 1910

Herbert A. Wilder, Esq.
Rev. Edward M. Noyes
Rev. John H. Denison
Rev. George A. Hall

Excuses for absence were received from the following Corporate Members: A. W. Ackerman, George C. Adams, L. O. Baird, W. G. Ballantine, J. C. Berry,

J. W. Bixler, E. W. Blatchford, H S. Bliss, G. N. Boardman, J. E. Bradley, H. H. Bridgman, E. R. Brown, J. E. Brown, M. A. Bullock, W. R. Burnham, C. R. Burt S. P. Cadman, Franklin Carter, C. H. Case, W. R. Castle, T. D. Catlin, W. H. Catlin, E. W. Chapin, O. V. Coffin, S. V. Cole, J. M. Comstock, S. C. Darling, W. V. W. Davis, F. A. Day, W. F. Day, H. P. Dewey, W. W. Dornan, Ralph Emerson, W. P. Fisher, E. P. Flint, Walter Frear, Frederick Fosdick, J. H. George, C. A. Gower, J. B. Gregg, Lewis Gregory, W. E. Griffis, J. M. W. Hall, E. Y. Hincks, D. B. Holmes, E. E. Holmes, Henry Hopkins, S. H. Howe, Lewis A. Hyde, G. E. Keith, Grace N. Kimball, H. W. Lane, H. A. Lawrence, Mary P. H. Leake, E. E. Lewis, Arthur Little, G. E. Lovejoy, P. W. Lyman, J. A. MacColl, F. B. Makepeace, G. W. Marston, C. E. Mason, Alexander McKenzie, J. K. McLean, C. C. Merrill, E. S. Miller, A. J. Newton, W. H. Nichols, Mason Noble, George Parsons, D. B. Perry, W. B. Plunkett, Lewellyn Pratt, H. H. Proctor, C. N. Prouty, E. A. Reed, D. O. Rogers, G. H. Rust, G. S. F. Savage, Willard Scott, Doremus Scudder, J. H. Selden, W. S. Smart, C. H. Smith, J. M. Speers, H. M. Stevens, G. M. Sykes, G. A. Tewksbury, Reuen Thomas, W. B. Thorp, Elbridge Torrey, G. W. Tucker, J. H. Twichell, Samuel Usher, C. A. Webster, A. H. Wellman, Thomas Weston, Edward Whitin, E. P. Wilcox, W. E. Wolcott, R. M. Woods, Mary E. Woolley, S. H. Virgin.

Rev. Washington Gladden presented the report of the committee appointed last year upon the proposed union of missionary work with the Methodist Protestants and the United Brethren, to the effect that their efforts to carry out instructions had proved futile.

The President nominated the following as new members of the committee to nominate new Corporate Members to serve for three years: Rev. George A. Tewksbury, Hon. John M. Whitehead, and Rev. Francis L. Hayes.

Rev. Nehemiah Boynton offered the report of the Coöperating Committee in New York.

Prayer was offered by Rev. C. E. Jefferson, and recess taken to the evening.

THURSDAY EVENING

The President took the chair at 7.30.

Devotional exercises were conducted by Rev. Charles J. Ryder.

Addresses were made by Rev. J. H. DeForest, of Japan, and Pres. Charles Cuthbert Hall, of New York.

Prayer was offered by Rev. C. L. Morgan, and adjournment taken to Friday morning.

FRIDAY MORNING

The President took the chair at nine o'clock.

Devotional exercises were conducted by Rev. H. C. Herring.

The Minutes of Thursday's sessions were read and approved.

Mr. W. W. Mills presented the report of the committee on the merging of the *Missionary Herald.*

Addresses were made by Rev. T. W. Woodside, of West Africa; Rev. Royal M. Cole, of Bitlis; Rev. Robert S. Stapleton, of Erzroom; Mrs. Charles A. Nelson, of Canton; and Rev. George W. Hinman, of Foochow.

Prayers were offered by Rev. W. H. Warren and Rev. E. C. Ewing.

Rev. J. R. Thurston offered the following memorial resolution concerning the late D. Willis James, formerly Vice-President of the Board, and it was adopted:—

(1) *Resolved*, That this Board wishes to put on record its high appreciation of the

eminent service of our late Vice-President, D. Willis James, to this Board and to the cause of missions. His rare devotion to the highest ideal, both of Christian manhood and the widest Christian service, was supplemented by an equal sagacity in discerning the strategic points and the wisest methods for such service. Broad-minded and warm-hearted, steadfastly loyal, he stood before the Board, as before the community, a type of the true Christian gentleman and philanthropist, setting before us an example whose influence will be permanently inspiring.

(2) *Resolved*, That in view of his interest in the Twentieth Century Fund, shown in his large contribution in the beginning, which gave it a most needful impulse, it is fitting that enough of his generous bequest to the Board should be consecrated to complete this fund, if the terms of the bequest will permit.

The Recording Secretary offered the following resolution, which was adopted: —

Resolved, That, in view of the immense importance today of the information it conveys concerning our work in the foreign fields, the *Missionary Herald* is commended to all our people, and they are urged to subscribe for it. And we heartily commend the efforts of our new Editorial Secretary to make it all that can be desired for fullness of matter and attractiveness of form.

Rev. H. M. Tenney made an address concerning the Tank Missionary Home at Oberlin, and urging increased gifts for its support and further endowment.

The missionaries about to depart for their fields were presented, and remarks were made by Rev. D. M. Rogers, Rev. A. W. Staub, Rev. and Mrs. P. B. Kennedy.

Mr. E. H. Rhoades, of the Business Committee, offered the following resolutions, and they were adopted: —

Resolved, That to the Rev. Dr. Albert H. Plumb, of Boston, one of the oldest and most honored of the Corporate Members of this Board, and for many years an influential member of its Prudential Committee, this Board sends most tender greeting, with a grateful recognition of his signal service to the Church of Christ both at home and abroad, and with the earnest prayer that from the serious malady under which he has suffered he may be spared for yet many years to the work for which his whole life has been a rejoicing sacrifice.

We, the members of this Board, clearly recognize that much of the marked success and inspiration of these meetings are due to the thorough and complete preparations made by this church before the meetings opened, and to the untiring labors of the pastor and associate pastor and the membership of the church during the past three days.

We also recognize and appreciate the cheerful coöperation and sympathy shown us by the citizens of Cleveland, as well as the generous hospitality extended to us.

We remember with gratitude the services of the chorus, and of the Oberlin Volunteers in charge of the missionary exhibit.

We go to our respective homes with greater knowledge of the work, and we trust with greater zeal and with more faith in the One who bade us "go in His name."

We wish especially to urge upon our members the importance of this Laymen's Movement as a strong aid to the work.

For the above and many other things done for us, and which have contributed to make these meetings such a marked success, we wish to extend to one and all of the above our most hearty thanks.

Remarks were made by Rev. C. W. Carroll, of the Committee of Arrangements, in behalf of the churches and people of Cleveland.

President Capen made response in behalf of the Board.

The Minutes were read and approved in full.

Prayer was offered by Rev. A. J. Lyman, and the Board adjourned to meet in Brooklyn, in October, 1908.

H. A. Stimson, *Recording Secretary.*

Report of Committees at the Annual Meeting, 1907

Committee on the Report of the Home Department

Rev. W. H. Day, Chairman

We have been asked to be brief. Of the qualities of statesmanship and business capacity so conspicuous in this report we have no time to speak. We desire to emphasize two points in which the churches may coöperate — the methods of publicity and of education.

Methods of Publicity. — The publication of the Envelope Series, leaflets, Home Secretary's bulletin, with the *Herald*, met the needs of publicity admirably. We have experiences like that in the economic world. We have developed ability to produce splendid literature, but fail in sufficient distribution. Upon us, the average pastors and laymen, rests the task of connecting the man with the literature. We commend the suggested merger of magazines, and hope that the present excellent methods of distributing the *Missionary Herald* may afford a model for the distribution of the new periodical. We recommend that the details be intrusted to the Advisory Committee. If this be accomplished we believe the pastor may hope to secure its admission to the family periodical tables in his parish.

The Methods of Education. — The adoption of the Apportionment Plan promises to be educational. It may act as a "pacemaker," and be as valuable in benevolence as in athletics. Nothing in the past year has seemed more significant than the Laymen's Movement. The magnitude of the missionary enterprise and the high sagacity of the officers of the Board appeal to the imagination of men. It is man's business, and must be brought to men. The vigorous extension of the work of the Young People's Movement met the hearty approval of the committee. This type of longer-timed investment will ultimately pay dividends. The skillful campaign of education among our young people is already showing results. We are happy to realize afresh the spirit of aggressive, resourceful enterprise which pervades the work of the Home Department.

Committee on the Report of the Foreign Department

Rev. A. W. Vernon, Chairman

Your committee congratulates the members and supporters of the American Board upon another year's progress among the communities where it labors. It notes with regret that the work in Micronesia has been halted during the past year, possibly by the consciousness of the eventual transfer of a large part of it to the German societies, certainly by the depletion through illness and enforced furloughs of almost half its working force, and by the failure either to equip or to replace the *Morning Star*, which has prohibited necessary intercourse among the different islands. It notes with apprehension the continued indifference of the proportionately large number of the Americans in our new possession at Guam and our amazing inability to strengthen the difficult and experimental work in the Philippines by the sending of a physician there.

It has followed with great interest, but with confident faith, the opposition of the Portuguese authorities in Africa and of the English governor of Natal, by which the expansion and the very existence of our missions are threatened.

It desires to assure of its sympathy those missionaries, particularly in European Turkey, whose work for the kingdom of God is overshadowed by the unrest and turmoil in the kingdoms of men, and those missionaries, particularly in India, who have vainly awaited indispensable reënforcements, who have been forced to turn whole villages from Jesus Christ and to transfer the care of large districts, in which they have labored and for which they have prayed, to other organizations.

In sight of these and similar facts, it begs for an increase in faith and a decrease of triviality among the churches of America.

Your committee further records its great thankfulness for the unmerited blessings which God has bestowed upon all the fields of our endeavor. It calls your attention first of all to the great awakening at Oorfa and at Shao-wu, and to the universally large increase in the membership of our missionary churches, reaching to one-eighth of the entire body of Christians in North China, to almost one-seventh in Japan, and to one-fifth in the smaller work in Guam; and it would direct your attention to the following facts, which it deems especially noteworthy: To the stability obtained in Mexico by the incorporation of a real estate company for the holding of mission property; to the advantageous removal of the Tientsin station; to the wise compact of the Micronesian Mission by which the work in the Caroline and Marshall Islands is to be gradually transferred to the Liebenzeller Mission of Germany, the country to whose political control the islands have recently passed; to the striking concessions made by the sultan to the work of our missionaries in Asia Minor; to the increased government grants to our work in India; to the great openings for Protestantism in Russia and Moravia, and to the enlargement of our forces through the sailing of new missionaries; to the development of the possibilities of self-support through industrial equipment and of the principle of self-support among the students in our schools and colleges as well as among our churches: to the establishment of a native home missionary society for evangelistic work in the North China Mission; to the increase in the native forces everywhere and in their ability as teachers and pastors; to the effective opium refuges of our Shansi Mission; to the beginnings of work among the Manchus; to the commencement of interest in Christianity among the ruling classes of China; to the placing of Bible-women in its official families; to the steady growth of the medical work everywhere and to the establishment of clinics in the village churches of our Foochow Missions; to the large number of church buildings that are being erected all over the field and that testify to the permanence of the work; and finally and chiefly, to the growing conviction of the first importance of educational work, to the remarkable Christianization of the pupils in our educational institutions, the universal experience being only a little outdone by the record of the North China College, where all the pupils but one are Christians, and of the girls' boarding school at Monastir in European Turkey, where every graduate is a member of our evangelical church, and to the great and unique opportunity unexpectedly and yet inevitably open to the graduates of our women's colleges in China by the action of the government in establishing schools for women, for which almost the only available teachers are those which our missions are able to supply.

In view of these facts, it rejoices in the large and miraculous results of work in the kingdom of God. And it commends the reports of the various missions to the careful reading of the churches.

Committee on the Treasurer's Report

Charles A. Hull, Chairman

A careful perusal of the Treasurer's report leaves the impression that a very large business has been transacted with great economy and fidelity. The financial side of the problem of foreign missions, while not as interesting in its details nor as inspiring in its history as those of the mission fields, is yet vitally important and should receive every year the most careful attention of the Corporate Members.

The plans adopted by the Board for keeping its accounts, including the careful annual scrutiny of a special examiner, who is also a public auditor, with the added testimony of three capable and experienced business men, show that its Prudential Committee has not been unaware of the importance of thoroughness in this direction. The clear and careful statement presented by the Treasurer shows expenditures for missions of $786,848.51, against $768,530.98 last year, with a total expense for administration, agencies, and publication of $90,783.44, the expense aggregating a little more than ten per cent of the total expenditures.

If a business of nearly $1,000,000, involving vast detail, the correspondence with representatives in all quarters of the world, the giving of information to a large constituency at home, and the collection of funds from churches, individuals, societies, and legacies, can show an expense ratio of only a little over ten per cent, it is, without doubt, economically and efficiently handled. The pity of it is that the salaries of missionaries and workers must be kept at such beggarly rates because of the great needs of the work and of the comparatively small gifts of the constituency. Still, we are thankful that the Board has as many friends as it has; and while this has not been the largest year for collections in the history of the American Board, the amount of contributions is extremely gratifying, and shows a constant and abiding interest in the work of the Board.

The receipts credited to legacies have been unusually large, and we are glad to note the adoption of the plan for reserving legacies and distributing the expenditures over a number of years. A similar plan has been in operation in one of the sister home societies for a number of years, and has been found to give great satisfaction, and its adoption by the American Board, with the result of putting the Twentieth Century Fund at work, has demonstrated the wisdom of the collection of that fund.

It would be very desirable if it could be increased to the original amount proposed — $250,000 — but even in its present proportions it is doing excellent work, and will maintain in a measure stability and uniformity in the receipts of the Board.

Owing to the increased cost of living the expenses of the Board for the current year, without enlargement of the work, will be necessarily greater than they have been during the year just past. Consequently, the duty is laid upon all the friends of the Board, and particularly upon the Corporate Members, to aid the Home Secretary and the District Secretaries in augmenting the interest of our churches and their people in this great work, so dear to all who are hoping and praying that "the kingdoms of this world" may "become the kingdoms of our Lord and of his Christ."

Date Due